THE TIMES LITERARY SUPPLEMENT

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by Mr. O. Stallybrass, B.A., A.L.A.
The Library Association, Ridgmount Street, W.C.2.
Tuesday, 9 March, 1971, at 6 p.m.

GERMAN INSTITUTE
51 Princes Gate (Exhibition Road) London, S.W.7
VORTRAG
Prof. Dr. Peter Wapnewski
DAS SOGENANNTE DEUTSCHLANDLIED DES WALTHER VON DER VOGELWEIDE-EIN BEITRAG ZUM "NATIONALGEFUEHL" IM MITTELALTER UND IN DER NEUZEIT
On Friday, 12th March, at 6 p.m.
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LIBRARY ASSOCIATION Rare Books Group Annual General Meeting 2.15 p.m., Friday, 2 April, 1971, in Church Hall, Stoke Bishop, Bristol [illegible]

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T·L·S

THE TIMES LITERARY SUPPLEMENT

RELIGIOUS BOOKS

FRIDAY 12 MARCH 1971 No. 3,602 Price 10p



Asquith, Lloyd George and Grey (left to right): three politicians at war.

A divided party

THE BEGINNINGS OF THE LIBERAL DECLINE

CAMERON HAZLEHURST:
Politicians at War
July 1914 to May 1915
346pp. Cape. £3.25

This is a fine book on a political topic whose fascination is abiding: the gradual undermining of the Liberal Government after August, 1914. There is already a vast literature on this problem, much of it contributed by academic historians, and although it may sound rather insolent to Mr. Hazlehurst, who is himself a fellow of an Oxford college—a blend of human nature with the subtlety of party politics on which history rests is not always the right field for men of learning to show their capers. Here and there Mr. Hazlehurst betrays a little of that donnish innocence which adorns our High Tables. But such slight blemishes set off his achievement, which is to tell an old story from a new angle. Instead of sifting through the weight of printed books—the published biographies or autobiographies of the leading personalities—and re-examining their collections, the author has gone to some of the secondary figures in the story and to some of the ordinary backbenchers. The result—and this is one of the great virtues of the book—we are able to see the course of events a great deal more clearly than if we merely look at the struggle through the eyes of the men chiefly concerned. For too long we have been encouraged to believe that the history of English politics from August, 1914, to December, 1916, was the era of the long knife, with Asquith trying to defend himself against the flashing blade of Lloyd George while Bonar Law practised a few timid flourishes from afar.

This is the picture largely derived from Lord Beaverbrook's work, *Politicians and the War*, which is classed by the author of this book as "enthralling". Lord Beaverbrook's book in fact has much in common with the "enthralling" memoirs of Harriette Wilson. Both are pointed, personal, and somewhat merciless. The lady, it may be remembered, prefaces her tale with the statement, "'Tis from high life high characters are drawn", and Mr. Hazlehurst describes Lord Beaverbrook's book as "chronicles of high politics". Some of us grow a little tired of the heights, and want to know what went on among the lower slopes and whether in fact it was not there that history was made. That is the point which this book essays to test; in doing this it restores perspective to an oft-told tale.

In this connexion there is an important point which is often overlooked. The Duke of Wellington once lamented that after 1832 public opinion had no influence over the House of Commons: "before then one to two hundred gentlemen were free to vote according to altered emergencies"; after 1832 loyalty to party was paramount, so that members were uninfluenced by the march of events or the shifts of opinion. In essence that point of view is probably correct, but it needs to be qualified by adding that when something of the utmost consequence develops, then public feeling can dissolve the ties of party. This happened over Suez, over Munich, over the outbreak of both world wars, and over Ireland in the 1880s. Therefore in moments of real crisis the party loyalty of members of Parliament is disturbed by what their critics might call panic and their admirers patriotism. But whether it is called apprehension or zeal it undeniably takes place, and undeniably the Liberal Party was especially susceptible to it in the period covered by this book.

Josiah Wedgwood said at the beginning of the war that an M.P. was as "useless as an empty soda bottle". He meant by this that the active men were better employed than in sitting things out at Westminster, and this weakened the Liberal Party. One of the interesting points brought out by Mr. Hazlehurst is that the organization of the

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Liberal Parliamentary Party was weak. This was realized by the leadership before ever the war started, and it had been intended to appoint either Arthur Ponsonby (who had had experience in the party organization before 1906) or Wedgwood Benn, who preferred to seek and find glory on the field of battle. Either choice would have been excellent, but nothing was done and Gulland (the Chief Whip) was left to show the world that he was a feeble shepherd. The consequences of this were extremely serious. As the war moved from crisis to crisis, the Liberal Party became less amenable to discipline and more susceptible to the passing gusts of war hysteria. The Liberal Member for Pontefract just before the First Coalition was formed spoke in the House of Commons of "the very large numbers of [Liberal] Members who have made it their duty to speak to me privately" in favour of a coalition with the Conservatives. Knowing the Member for Pontefract, we can be fairly certain that what he said was untrue, but that he could say it, *tout court*, shows the lack of cohesion in the Party.

This lack of unity in the Parliamentary Party made the position of the leadership increasingly vulnerable; in fact this rather than personal intrigue—of which learned men have given us an overdose—lies at the heart of the story. Mr. Hazlehurst has, for example, no difficulty in demolishing the story that Lloyd George only declared himself wholeheartedly in favour of the war after the Battle of the Marne made it plain that it would not be lost. As he says—and this is understanding in the extreme—Lloyd George's ambition was "limited by timidity joined with patriotism". Those excitable persons who believe that the history of the closing months of the last Liberal Government is merely the story of personal ambition and private vendetta should be made to learn by heart two sentences from *Coningsby*: "They [the Tapers and Tadpoles] have no conception that public reputation is a motive power, and with many men the greatest. They have as much idea of fame or celebrity, even of the masculine impulse of an honourable pride, as eunuchs of manly joys."

The author will not mind if here and there a different point of view from his own is emphasized. He states that "Mr. Asquith could not win affection". That is demonstrably untrue. "The old man", as he was affectionately known in the last decade of his life was deeply loved by his Liberal flock, and Sir Maurice Bowra, who does not exactly wear his heart on his sleeve, gives us a most endearing picture of him at this time. The author may be limiting his remark to the period covered by the book, but even here we learn that at a crucial meeting of the Parliamentary Party addressed by Asquith, "members were moved to tears as was the Prime Minister himself". Then is it not rather reducing history to the level of a novelette when the author hints, following others who might have known better, that the end of Asquith's friendship with Venetia Stanley affected his judgment at the time of the formation of the First Coalition? "He was enduring a private torment." We can think of worse "torments" than the news that a young woman, who was a sympathetic and delightful companion with all the brisk intelligence of her family, was to marry a friend and colleague. She was fairly quickly replaced.

Mr. Hazlehurst takes an unfavourable view of Grey's speech on August 3, 1914; he uses the strangely harsh phrase that "it was mistaken, as so often before, for honesty". Grey was never an orator, but all his political life, even before he went blind, he had the gift of displaying before his listeners the total contents of his mind. Twists and turns, deceptions and concealments were not in his nature. Mr. Hazlehurst has been influenced about Grey by a slight surfeit of the views of Charles Trevelyan—a strange, awkward, unsuccessful, and not very important man. Among his recreations he proudly listed "kriegspiel". The game, alas, had not prepared him for the reality. On the other hand his distinguished brother, G. M. Trevelyan, gave the verdict of history on Grey's achievement on August 3: "A fairer speech was never made by a party to a quarrel." On a small point of reputation Mr. Hazlehurst tells us that "Harry Cust was one of London's most notorious libertines". Would it not at once be kinder and perhaps nearer to the true man to say that Cust, although a man of fashion, is distinguished by inclusion in the *Oxford Book of English Verse*—"Non Nobis, Domine"?

One of the difficulties facing anyone writing about this chapter in English politics is that a quotation from a speech, letter, or reportage can be unearthed to justify any opinion or verdict, however fanciful and—it must be said—however silly. Consequently it is important for anyone using quotations to be scrupulous in explaining the standing of the person quoted. One of the particular virtues of Mr. Hazlehurst is that he is sensible and judicious on this point, though even he falters at least once. He quotes a severe comment by Professor Dicey on the integrity of Asquith. Dicey, who was a fellow of All Souls, had a little of that Punch and Judy quality which has always distinguished some members of that institution. He once observed that it was better to be flippant than dull. But the point is that he was a former Liberal, who had deserted the Party over the Irish issue, and spoke of Asquith with all the tartness of the renegade. The gibes of party politics have little real historical weight.

A great strength throughout this book is the author's reliance on Walter Runciman, and it would not be an exaggeration to say that his papers and the use which the author makes of them are the sure foundations for its success. Runciman's observations are without petulance, balanced, wise, and informed. The reader is particularly conscious of this when the author breaks away from his main narrative to contest a theory of Mr. Koss, in his book on Haldane, that Churchill intrigued with the Conservatives to force a coalition in 1915 and that he also inspired the attack on Kitchener by Repington in *The Times*. If Mr. Koss rested his case on someone like Runciman he would carry conviction, but as it is he relies on Sir Charles Hobhouse, a peppery and not very wise individual, whose testimony cannot be blindly gulped down.

Whether Mr. Hazlehurst entirely convinces us that there is nothing in the Churchill story is perhaps open to question. Certainly it was fairly widely believed at the time. W. M. R. Pringle, an upright man, who was gifted with the nose of a pointer for game of this kind, was convinced that it was true. George V was also suspicious, and when Mr. Hazlehurst dismisses him as dependent on second-hand gossip he is perhaps thinking of Gladstone's remark that "court gossip while absolutely irresponsible is uniformly admitted as infallible". But through the soldiers—especially Haig—and through Stamfordham, the king was extremely accurately informed. In a letter to his uncle, who was Governor-General of Canada, he wrote complaining of French's temper and added "he is also trying to intrigue with the politicians against Kitchener". That certainly need not have been Churchill but, coupled with what he wrote to Queen Mary at the same time, it well could have been.

The first part of the book is taken up with the effect on the Liberal Government and Party of the mounting danger of war. It is interesting to see that Grey and Asquith took seriously and perhaps exaggerated the extent of pacifism in the Party as represented by Arthur Ponsonby and others. (It was contended that as many as nine-tenths of the Party might cease to support the Government if it went to war.) And there was certainly a fairly general feeling that the Party, long fed on the comfortable diet of Cobden and Bright about European commitments, might shy away from the prospects of war. The accepted interpretation of those headlong days is that the German invasion of Belgium swung the non-interventionists on to the side of war.

The author gives us, in his own phrase, a more credible version of Britain's drift to commitment. He certainly convinces us that from the start of the crisis informed opinion expected the Germans to invade Belgium, though a distinction was drawn between using that "gallant little country" as a corridor for the movement of troops and completely occupying it and destroying its independence. Again Mr. Hazlehurst convinces us that the irruption of the Germans into Belgium gave the waverers in Cabinet and Party a heaven-sent chance to march with the majority, to fall in behind the patriotic fervour of the *Daily Mail*. This is the point made rather contemptuously for the susceptibilities of his colleagues by Morley, but it is interesting to remember that in his biography of Gladstone he quoted Gladstone as saying that the destruction of Belgian neutrality "would come near to an extinction of public right in Europe". "Belgium" may have been, as the author says, an excuse. It was a good one.

The last part of the book is concerned with the formation of the Coalition in 1915, and Mr. Hazlehurst will convince his readers that by that action Asquith destroyed himself. There is an important general point here. In English politics coalitions are governments formed *de novo*; as a nineteenth-century politician once said, "if the … does occur I hope that from … spring a rainbow in wh… various tints of Party will b… hined". That happened in 1… 1940, and in 1852. But it d… happen in 1915. The founda… the new government was th… with a wedge of Cons… firmly driven into it, and … expressed by F. S. Oliver wh… wrote "the old vat has be… emptied of its former conte… filled up with a new wine: bu… the same vat". Walter Lo… President of the Local Gove… Board, described his Cabin… leagues in the new governme… loathe the very idea of ou… fellows sitting with these … dyed traitors." From his side … man described the new gove… as "the unpalatable prospect … mixed company". There wa… no possibility that such a g… ment could have endured, an… hindsight we can see that it … have been wise for Asquith … down from the first place. B… difficulty was that Lloyd G… would not have been welco… many Liberals, and the Conse… leadership was feeble, meri… later phrase of Lloyd Ge… "now is the acceptable day … pygmy".

Anyone attempting to revie… whole stretch of events mus… that most commentators, … their cue from Lord Beaverb… have made too much of the pe… ambitions of Lloyd Georg… Maurice Bowra recalls that he … heard Asquith say anything … Lloyd George, and that he se… to be retrospectively amuse… him; for his part Lloyd Georg… something to the effect that … Asquith always got on well, an… the trouble lay on the distaff… But any biographer of Lloyd Geo… must pay close attention to th… by whom he surrounded hi… because it was here that the … and-file Liberals found it … impossible to forgive him. … Hazlehurst refers to Mr. … Booth, that Member for Pon… "Colourful" Mr. Hazlehurst … fully calls him. One person ha… him in more sombre hue:

> When dirty Mr. George desi…
> so…
> The still more dirty Mr. Handel B…
> He found convenient to his dirty b…
> The really filthy William Sutherla…

As this book closes Sir W… Sutherland becomes private … tary to Mr. Lloyd George.



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Illustrat…

Recently Reissued

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W. H. BRUFORD This reiss… first published in 1948 and has… out of print for some years.

Routledge & Kegan Paul

From Verdun to Vichy

…ICHARD GRIFFITHS:
…arshal Pétain
…79pp. Constable. £4.

Pétain had two successive careers, both astonishing. His ancestors were peasants; his mother died when he was eighteen months old. He had good schoolmasters, and managed to pass into the officers' school at St. Cyr, 403rd out of 412 entrants; he held on. In 1914 he was an infantry regimental commander, nearing sixty; by the end of 1918 he was world-famous, having saved Verdun by holding on, and a Marshal of France. This was already striking enough.

Then in June, 1940, in his eighty-fifth year—at an age at which Lord Palmerston was dead, and even Gladstone was about to lay down office finally—Pétain came forward to the rescue of his beloved France. France had, he said privately, "been rotted by politics" in the 1930s, and had just been torn asunder militarily by the expanding torrent of a six-week blitzkrieg. The Third Republic was wound up, and he declared himself *Chef de l'Etat* of the Vichy regime that tried to succeed it; but it did not save France. That role was reserved, so far as any one man could fill it, for a former subordinate of his, who used to write speeches and articles for him (Marshals of France were supposed to be out above the drudgery of literary composition): Charles de Gaulle. De Gaulle and Pétain each, in his different way, thought that he incarnated France: France chose de Gaulle.

Pétain was unable to rescue France after all. He never found a firm foothold; slipped from expedient to expedient; and in the end was deported to Germany, though a greater state than hundreds of thousands of his fellow-countrymen. Hence he returned to face trial for treason; was condemned to death, with a strong recommendation to [illegible] mercy; and spent the last six years of his life breaking up quietly in prison. He died on the Ile d'Yeu, aged ninety-five and much detested, in 1951.

Yet, like Gladstone, he had been much loved as well as much hated. He convinced the *poilus* he commanded in the First World War that he really cared about them and how they had to live and fight; a rare feat among generals of those years. He had a strong following among politically organized ex-servicemen in the 1920s and 1930s; though he tried at that time to keep clear of politics altogether. Doumergue persuaded him nevertheless to be minister for war in his government of national salvation in 1934: and Pétain accepted five years later the post of ambassador to Franco's newly victorious government in Spain. He joined Reynaud's government in May, 1940, too late to bear any real responsibility for the ensuing catastrophe. So he had the prestige of an honourable career, and the backing of the "silent majority" of the French right, to aid him when he settled his government in the hotels of the inland watering-place of Vichy and tried to rule. He was consistently outplayed by the Germans, who held most of the high cards, and by the resisters, who sapped the loyalty of his civil servants, and to whom in the end was dealt the joker of French mass support.

Richard Griffiths's long new biography has been balanced with such care that it is wholly indecisive; it reminds one of the mythical diplomat who "never made rash statements that his enemies might hold him to; he never stated anything, for no one ever told him to". We have both sides' views, set out with moderation, and no guidance about which to prefer. The author is knowledgable about the French right and has already written a study of the Catholic revival in France, *The Reactionary Revolution*; his touch seems less sure on the left, where Pierre Cot seems to attract him. The first half of the book, based on secondary sources, tells us hardly anything new. The second half makes some use of conversations with people who knew Pétain, and of captured S.S. files at the Institut für Zeitgeschichte in Munich: and sometimes we get a value-judgment.

By June, 1940, for example, Pétain's

> views were fixed, as were his attitudes; age meant that he reserved his strength, but when they were needed, he had the clarity of mind and the decisiveness of purpose which were to make him a force to be reckoned with.

Resisters' campaigns against Pétain and Hitler are hardly alluded to at all. For instance, Loustaunau-Lacau is often mentioned as an assistant of Pétain's, and as an active right-wing extremist; he is not mentioned after Christmas, 1939, and no one would know from Mr. Griffiths's book that he and his secretary Marie-Madeleine Fourcade ran an important intelligence *réseau*. Nor is much said of the Germans' economic exactions, which ruined the Vichy regime by rendering it at once unpopular and powerless; the author seems unaware of Alan S. Milward's indispensable study.

In the end, we are asked to believe in

> neither the villain nor the saint of popular belief. Nor a man, overcome by senility and incapable of decision in 1940, as some of his apologists have made him out to be.

The translations in *Marshal Pétain* are numerous, smooth and good; few read like translations at all. Unfortunately, much of the rest of the text's English, and even argument, is shoddier than one might expect. For instance, either Mr. Griffiths's taste or his judgment failed him when he let himself use the phrase: "This venture was, of course, eventually overtaken by events."

…urisconsult and statesman

…lix Frankfurter on the Supreme …urt
…trajudicial Essays on the Court …d the Constitution.
…ited by Philip B. Kurland.
…pp. Harvard University Press. …ndon: Oxford University Press.

…e reputations of Justices of the …ited States Supreme Court tend …resemble the vicissitudes of literary reputations. A member of the …preme Court is more important …n any English legal officer can be …ause he is part of a body of jurists …h powers that many will think …pily, no English courts claim. The … Lord Birkenhead was right in …sing to admit any parallel …ween the jurisdiction of the House …ords and of the Supreme Court. … whether it is a good or a bad … that the Americans have this … court, nevertheless this is part …he record.

…he vicissitudes of American legal …utations, the reputations of Jus…s and the vogue of doctrines, are …plified in this volume of his …ays and reviews published in …our of the late Justice Felix …nkfurter. There are special rea… …y Frankfurter's reputation is … the moment subject to serious …sion. Long one of the most …rated "liberal" critics of the …eme Court in periodicals, …ssional and non-professional … as the *New Republic*), and …umed to be a safe liberal appoint…nt to the Court when F. D. …sevelt finally made up his mind …ominate him to what is now …-called the "High Bench", …kfurter found the strains of war …n to drive a wedge between him … many jurisconsults and bright …g apprentice lawyers who had … past much admired his teaching. Frankfurter resented this, and yet he could not bring himself to reconsider his own judgments in certain important cases of a type which, before he was on the Court, he would have been expected to have decided in a different spirit towards different ends.

At the moment Frankfurter's reputation is under a cloud even at Harvard. Critics of the Court's activities during the Second World War, and especially of Frankfurter's role in it, feel that, although the basic liberties, guaranteed by the Bill of Rights were better guarded than during the First World War, the American system of judicial review does not come out very well by its application in either period. Even today, it is hard to justify the obstinacy with which Frankfurter defended the decision on the case of the Minersville children which was, as it seemed to Justice Stone in a famous decision to which he later converted the majority of the Court, an obvious infringement of the Bill of Rights.

Frankfurter was conscious in his last years that his name, if not mud, was at any rate rather dusty in enlightened circles, and he resented the criticism to which he was subjected; some of this criticism, of course, was unjust, but it reflected disappointment with the failure of the great disciple of Justice Holmes to live up to his master's principles. Of course, Justice Holmes himself has been under criticism in recent years, and some of this has rebounded on Frankfurter. Yet one must welcome this collection of his "extrajudicial essays", which reminds us that there were two Felix Frankfurters; the jurisconsult like Professor Powell and other great jurisconsults of Harvard Law School; and the man who became (unfortunately, many people think) a statesman on the Supreme Court willing to be excessively loyal to the alleged or real exigencies of wartime.

This volume covers a long period in Frankfurter's remarkable life. We see him as the devoted disciple of Henry Stimson, as an active and liberal minor force under the Woodrow Wilson administration, and as the perhaps over-patriotic Justice of the Second World War. Even Justice Holmes, arguably, was not a sufficiently acute critic of the doctrine of judicial review in practice, and his book *The Common Law* may well be his greatest contribution to American jurisprudence, more important than even his celebrated dissents. Many of Frankfurter's friends and admirers will be glad to have this collection, especially as it will remind them of his pioneering work as a teacher, and as critic in the rather repellent years of the Court in the era of Harding and Coolidge.

It seems unlikely that Frankfurter will go down in history as one of the great lawyers on the Court, not because he was not learned, but because in practice it seemed to many of his critics that he did not accept the full meaning of Chief Justice Marshall's dictum that the Court was expounding a Constitution. But much of the service which Frankfurter gave to the American judicial system from the Harvard Law School reflected his influence on many of the most competent if aggressive spokesmen for the New Deal. And of course one of the functions of a great teacher is to produce pupils who may amend or even reject his teaching. The variety of Frankfurter's interests is revealed in this anthology in a way that will keep his fame alive.

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Man of War, Man of Taste

ANTHONY EMERY :
Dectington Hall
292pp. £6.50.
KENNETH WOODBRIDGE :
Landscape and Antiquity
Aspects of English Culture at Stourhead 1718 to 1838.
304pp. £5.
Clarendon Press ; Oxford University Press.

How thankful we should be for the Wars of the Roses! Then, in a series of picturesque and heraldry-bedecked slogging-matches, the old nobility successfully achieved near-extermination without doing any irreparable damage to the state. As a result the country was spared that self-perpetuating domination by a handful of blue-blooded hearties, eternally preoccupied with *Ebenbürtigkeit* and sixty-four quarterings which was to continue elsewhere for centuries to come.

The new men who stepped into the barons' shoes may not have been their moral superiors, but they had perforce to use their wits ; and their coming initiated a process of penetration whereby class distinctions, although still happily maintained, were no longer insurmountable. The land echoed, and was to continue to do so for the next 500 years, to the sound of social climbing as yeomen became merchants, Lord Mayors baronets, and lawyers peers of the realm. With, in the cultural sphere, the happiest results, for among us there is no more effective fertilizer of the arts than snobbery.

No better long-term example of the contrast between before and after could be provided than that afforded by the two houses of which the origins and singularities are so admirably and exhaustively dealt with in the two volumes under review. Dartington Hall was the creation of a typical figure of the old regime, John Holand, Duke of Exeter, half-brother to Richard II and son-in-law of John of Gaunt. Even among contemporary thugs his record of double-crossing, ruthlessness, and greed was conspicuous, and his end on the scaffold seems justified and pre-ordained. Of the artistic inclinations of his royal brother, the only faint sign he appears ever to have displayed is provided by the building of Dartington, which is one of the very first secular buildings in which the pleasure-principle seems, just, to have outweighed considerations of security. But how limited was the pleasure ! A vast draughty hall at considerable structural ingenuity but small aesthetic interest ; a handful of more private apartments ; and a tilt-yard. (Of all sporting fixtures the medieval tournament must have been one of the most boring : a long procession of men in space-suits knocking each other off cart-horses.) But whatever its aesthetic inadequacies, Dartington's importance in architectural history cannot be denied, and by his careful researches, apt comparisons with other contemporary monuments and numerous enlightening illustrations the author has put all students in his debt.

As typical of the new establishment as the Duke of Exeter was of the old, was Sir Henry Hoare the creator of Stourhead. The grandson of a seventeenth-century horse-coper turned goldsmith, who became Lord Mayor of London and founder of the celebrated bank, he blossomed as a county magnate of wide culture who, nevertheless, never compromised with those stern middle-class principles to which he owed his advancements. Of his improvements and adornment of Stourhead he wrote :

> Those are the fruits of industry and application to business and show what great things may be done by it, the envy of the indolent who have no claim to Temples, Grottos, Bridges, Rocks, Exotick Pines and Ice in Summer. When those are won by the industrious they have the best claim to them provided their foundation is laid by the hand of prudence and supported by perseverance in well-doing and constant cautious watchfulness over the Main Chance.

Today, alas, while "a constant cautious watchfulness over the Main Chance" is as widespread as ever among successful financiers, its rewards have changed. Caribbean bungalows have replaced the Temples, swimming pools have ousted the Grottos, the genius of Italy is represented by the products of Maserati rather than of Mantegna ; and of all the delights listed by Sir Henry "Ice in Summer", sadly do[illegible] a status-symbol, alone re[illegible] popularity.

Curiously enough, in h[illegible] of an heir Sir Henry see[illegible] completely disregarded the [illegible]ng-house maxims, for he m[illegible] condition of acceptance t[illegible] nephew should devote hi[illegible]tirely to the Estate and [illegible] connexion with the bank [illegible] Street. That this daring [illegible] proved abundantly justified [illegible] entirely to the admirable [illegible] of the heir. Sir Richard Co[illegible] was the beau ideal of the [illegible] Tourist. Exceptional only [illegible] thoroughness, he remained [illegible] the Man of Taste, never [illegible] into mere aestheticism ; [illegible] pursued the exotic for its o[illegible] and at Stourhead the overa[illegible] is as far removed from [illegible] ciousness of Strawberry as [illegible] the flamboyance of Fonthill [illegible]

An enlightened and im[illegible] patron of contemporary [illegible] architects, he proved equally [illegible] cerning in his selection of an[illegible] and Old Masters. His one [illegible] fearful results of which he [illegible] live to see, was the introduc[illegible] "rhododendron pontícum", [illegible] today at certain seasons of [illegible] completely overwhelms the [illegible] timted tones and studied cont[illegible] this most beautiful of eig[illegible] century landscapes.

However, Sir Richard's [illegible] fame does not rest exclusively [illegible] architectural and horticultur[illegible] noisseurship ; in his later y[illegible] devoted himself to the study [illegible] archaeological remains of [illegible] with all the enthusiasm [illegible] thoroughness with which in [illegible] he had traced the course [illegible] Appian way. In the history of [illegible] field archaeology he retains a [illegible] honoured place.

Mr. Woodbridge, by the [illegible] oughness of his research, [illegible] width of his knowledge of [illegible] temporary scene, and by h[illegible] able choice and wide range of [illegible] tions, has produced a work [illegible] magnificently provides a wo[illegible] informative tribute to what [illegible] (save in those months wh[illegible] "rhodos" are in bloom) on[illegible] most significant, and perh[illegible] most beautiful, memorials [illegible] greatest phase in the his[illegible] English civilization.

In search of an overview

MILTON C. ALBRECHT, JAMES H. BARNETT and MASON GRIFF (Editors) :
The Sociology of Art and Literature
752pp. Duckworth. £7.50.

Most of the contributions to this book are recent essays or articles, reprinted from a great variety of publications, in which art or literature is discussed as an aspect of social history, or of social life at the present time and therefore in such a way as to interest sociologists. Since most historians of art or literature and many critics have discussed the relation between the works they have studied and the society which produced them, there must have been a vast amount of material to be sifted, and it is inevitable that even in a book of more than 700 pages the choice of such writings should seem to have been made more or less at random. Thus the reader is expected to fit from the effect that an increase in the population of London had on the novels of Richardson and Defoe to the recent organization of a trade in soapstone carvings by Eskimos, from the changing status of the sculptor in the Middle Ages to "competition, cooperation and group cohesion" in a modern ballet company, or from the technique of singing among the pygmies to the rapid rise in the market value of modern American paintings.

Many of these contributions are extremely interesting and evidently the product of considerable learning or shrewd observation ; Kenneth Clark on "Art and Society", Nikolaus Pevsner on French and Dutch artists in the seventeenth century, Maria Rogers on "The Batignolles Group"—the genesis of Impressionism—and Ben Shahn's "The Biography of a Painting" are examples of particularly good and informative writings about visual art ; and sociologists who wish to inform themselves about what they evidently regard as a very difficult and perplexing subject ought certainly to read these and a good deal else in this book.

But the professional sociologists who have contributed to this volume do not seem to be at all satisfied with the information that has hitherto been provided for their use ; what they want is, in the words of one of them, "a more meaningful overview". Mason Griff, writing on "The Recruitment and Socialization of Artists", says that the sociology of art is still in its infancy and "much fundamental work must be done before its outlines, contributions and limitations will be known and understood". His study of art students in Chicago is, he tells us, a step in that direction, but even so further research may confirm or invalidate it. Most of the sociologists here seem more concerned to describe the methods to be used in the prosecution of their inquiries than to supply any positive results of their work, and after reading about some of their plans and projects it is easy to understand why this should be so.

H. L. Nostrand describes a [illegible] project he undertook, the [illegible] French literature as "Gro[illegible] for a Structural Descriptio[illegible] French Culture", which, [illegible] broadened my perspective [illegible] the Biography of a Painting" are examples of particularly good and informative writings about visual art ; and sociologists who wish to inform themselves about what they evidently regard as a very difficult and perplexing subject ought certainly to read these and a good deal else in this book.

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Destined blacks

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he Rain-Maker
5pp. Heinemann £2.30

The Rain-Maker is Duba, the chief [illegible] a desperately poor, primitive and [illegible]istic rural Zulu community not [illegible] from the borders of South Africa [illegible]th Zambia. He is powerful partly [illegible]rough his hereditary ability to pro[illegible]ice rain—or, more accurately, [illegible]uge when it is likely to come so [illegible]at he can *appear* to have produced [illegible]—and partly for the weightier eco[illegible]mic reason that he possesses all [illegible] cattle. Mr. Cope is seeking to [illegible]derstand, and render for us, with [illegible] too many comments offered, or [illegible]praits drawn—the book has had a [illegible]siderable welcome in official, lit[illegible]ary South Africa—the character of [illegible]present-day community dominated [illegible] such a man, and the effects on [illegible] when outsiders from another set[illegible]ng impinge. As a close, impres[illegible]ely informed study of this world [illegible]deserves respect ; though its atti[illegible]des—or its steady refusal to take [illegible]y any—do not invite the same reac[illegible]n. As a novel, ambitiously, if non[illegible]mmitally, concerned with indivi[illegible]al human destinies against this [illegible]ckground, and with the interplay [illegible]old beliefs and new philosophies, [illegible]rely, if ever, comes to life.

Saul, the son of Duba, is a cripple who has left the communits to seek treatment and education. He returns in company with Kaleb, Duba's adopted son, formerly a townsman and now clever, violent and ruthless in his use of the country men, Priscilla, a daughter of the community who has become a nurse and the mistress of several rich and powerful men (all, inevitably, black) also returns on a visit. It is a time of crisis. Drought and famine threaten the very existence of the village. Kaleb wants to employ two suspicious dynamiters to blow a hole in the hills and make a dam. Duba wants to make rain. Saul and Priscilla look on with the wry sadness of those who have learnt to speak English and know better. A cluster of mostly shadowy village characters move between these principals, and fill in the sense of a genuine community ; but a plot of exceptional slowness, and a plodding prose which covers strenuous lengths of cloudily sententious philosophizing, get obstinately in the way of any pace or excitement. There is much in the character of the gentle, modestly wise, and suffering Saul that is finely drawn, with a skill and sympathy Mr. Cope has shown before. It would be a pity if he were now permanently to lapse into the well-meant, tactfully orthodox tedium which most of the rest of *The Rain-Maker* offers us.

Northern lights

VIND JOHNSON :
4
pp. Adam Books. £1.05
ARKOOSIE :
arpoon of the Hunter
pp. McGill-Queen's University
75.

1974 described in flying [illegible] Johnson's novel is a poignantly personal [illegible]r, the point of no return for one [illegible] growing up, even though there [illegible] echoes in it of the wider public [illegible]heavals of the time that changed [illegible]rope. The longer title, *It Happened in 1914*, under which the book originally appeared in Sweden in 34 as the first of four semi-autographical novels, perhaps caught its distinction more nicely, but ary Sandbach's smooth translation ives no doubt about the subtlety the writing and the depth of feeling behind it.

As an evocation of that special time when a boy is neither a child a man, eager yet troubled, careful yet afraid, *1914* is remarkfor a Structural Descriptie. Nor is it easy to cite among French Culture", which, [illegible]candinavian novels familiar to this [illegible]broadened my perspective [illegible]ntry a more telling picture of the [illegible] place of the thematic appra[illegible]ness of life on the edge of the [illegible]rounded effort to descr[illegible]ic Circle where people picture [illegible] nation's way of life".

But it now appears th[illegible] south of Sweden as a warm [illegible]approach is only to be one [illegible]ce where apples grow. Olof, the [illegible]that should be used in con[illegible]y is only twelve when he feels he [illegible]with one another and there [illegible]st leave the foster family with [illegible]list of them : collecting hy[illegible]om his parents, dogged by pov[illegible]filling inventories—the inv[illegible]and sickness, left him, and seek [illegible]commended is that of the [illegible]fortune as a man. The job he [illegible]Relations Area[illegible]for himself as he sets off [illegible]

[illegible]ge in the fullest sense, is with the [illegible]ngs of labourers who during the [illegible]mmer months shift the jams of [illegible]s on the rivers above the sorting [illegible]. It is not boys' work dynamit[illegible]the treacherous shifting timber [illegible]sharing a bunkhouse with [illegible]ders whose backs are curved by a [illegible]of continual stooping. The quali[illegible]which distinguish Olof and [illegible]him stay in the mind are his [illegible]ndless faith in himself and his [illegible]plete lack of self-pity. With an [illegible]mism born from intelligence he [illegible]ows his life will not be like that [illegible]the others in the camp. It is clear, [illegible]o from this first volume of the [illegible]ralogy, that Johnson is a major [illegible]temporary European writer.

[illegible]he Canadian Arctic of *Harpoon of the Hunter*, which is the first [illegible]ample of Eskimo fiction to be [illegible]blished in English and which [illegible]ips in a beautifully produced [illegible]l volume, challenged the Eskimo

Flawed whites

JILLIAN BECKER :
The Union
254pp Chatto and Windus. £1.75

The Union, which follows *The Keep* in Jillian Becker's projected trilogy, is set in 1948, the year when the Nationalist government came to power in South Africa. The election itself provides the point in the story when what seems to be an elaborate novel of manners, concerned to define the life-styles of different white groups and the backgrounds and beliefs which divide them, breaks into nightmarish, half-fantastical confusion, where the structure of a European kind of civilization is seen to crack and disintegrate as the flaw of inhumanity on which it is built widens. Willem, at the centre of the novel, is an orphan of mixed British and Afrikaner parentage. His search for a life which will allow for an undefined but determined compassion begins among a group of Europeans, whose sensitive attempts to understand one another are expressed in an almost Jamesian language, suggestive of their displacement in the heat and wealth and blackness of Africa : "But - that Lisa did not glance into the pram, did not feel that usual pretence compulsory, was properly expectable." Expectable because of her fastidiousness and because there is some doubt about what coloured child that pram contains. Willem cannot be content with this limited arena, where his pity rebounds on himself, and he sets out to discover a boy remembered from his childhood for his strength and courage and spoken of now as a man of "lethal innocence". This is Simon, a blond, inarticulate giant, who rescues Willem from a village decimated by starvation and drought, only to lead him into a career of murderous marauding, which ends with their complete rejection by society and ultimately with their deaths.

Until 1948, the novel suggests, it was possible for kindly white people to run schools for the children of their black servants and to discuss with a few educated Africans plans for their improved lot and happiness. It was hypocritical, but it made it easier to avoid despair and violent solutions. Simon is not interested in politics, though he is seen as the product of a barbarous and disrupted country. It is true that he kills white farmers and is at first urged to do so by a mob of black revolutionaries. But he and Willem survive their black followers to die a lonely and pointless death themselves.

The novel's view of South Africa is ambitiously poised to take in the whole country and its parts, the corruption of political life and the effect of space, opportunity and moral confinement on the individual's perspective. The language has a force and at times a passion which the novel as a whole lacks. Yet this imbalance between vigorous detail and overall shapelessness mirrors, intentionally or not, the sufferings of individuals in a regime of deadening complacency, and it serves to heighten the pessimism into something very nearly positive.

Cheque-mate

DAVIS GRUBB :
Fools' Parade
306pp. Hodder and Stoughton. £1.90.

One of the nice things about the three folk heroes in *Fools' Parade* is that they emerge from the mire of corruption, prejudice and random malice smelling a good deal sweeter than when they plunged in : not a martyr among them, though Davis Grubb leavens their happy ending with a certain amount of irony.

Set in West Virginia at the time of the Depression, the novel is an account of how Mattie Appleyard, together with his friends Lee Cottrill and Johnny Jesus, attempted to cash a cheque for $25,452.32. What makes the situation extraordinary is not the amount, but the money's source : it represents Mattie's saved earnings over forty-seven years in jail. There are those, however, who intend to make certain that Mattie's cheque is never honoured, and before long Mattie and his friends are fugitives again, hunted by a sadistic prison guard named Uncle Doc Council who is acting as executioner for the manager of the bank where Mattie must present his cheque.

Mr. Grubb is, by and large, happy to settle for warming the cockles of our hearts by employing a number of well-worn, but not quite completely threadbare, clichés of plot, relying on us to believe that right is usually might ; that virtue deserves its reward and that all things come to those who wait, at about the same time, as fate is smiling on love's young dream. The book has some inventively bizarre moments, though, to compensate for the dollops of cracker-barrel philosophy.

Living dead things

JOAN DIDION :
Play It As It Lays
214pp. Weidenfeld and Nicolson. £1.50.

There is an aching sense of the futility of life for some people in this discomforting American novel. The essentially celluloid type of existence which eventually leads Maria Wyeth, the failed B-picture heroine, to mental breakdown is underscored by the setting of the Los Angeles movie colony, but Joan Didion's strength as a writer is that she makes you feel that Maria always had problems, that these problems may have been aggravated by Hollywood but Hollywood did not make them.

To look at the book like a psychiatrist, it shows with appalling precision the disintegrating effect on personality of a lack of purpose. Aimlessness with Maria is the natural state of being. "I mean maybe I was holding all the aces", she concludes an opening chapter in which as narrator she sketches her crap-playing parents in Nevada, the modelling career that happened to her in New York, and her marriage to the film director, Carter, "but what was the game ?"

The straight account that follows of her life after she and Carter had separated is suffused with the despair of nothingness. All she does is drive for hours down miles of freeway, back at dawn to her empty house, and have occasional reluctant encounters with Carter and old chums like BZ and Helene. Her small daughter, Kate, the only creature with whom she perhaps could have built a satisfactory relationship, is mentally retarded and in an institution. A subsequent pregnancy was memorably aborted and Joan Didion's sad, slow style makes you feel that like the embryo in the doctor's pail Maria, too, is a "living dead thing".

Archetypal things

FREDERICK BUSCH :
I Wanted a Year Without Fall
156pp. Calder and Boyars. £1.75.

An enigmatic title, as the blurb all too strenuously observes ("the author strikes towards our cultural roots"), and, indeed, it seems part of Frederick Busch's purpose to provide a lurking sense of Archetypal Things going on beneath the surface of the narrative by beginning with, and iterating, the "opening chant" of *Beowulf* : "Listen to an old-time lay." Leaving such fanciful notions aside—and Mr. Busch should have done just that—we are left with a novel which provides an engaging line in lugubrious humour, chiefly through a mordant, slangy, often impeccably timed duologue between its protagonists.

Ben and Leo are on the run. Leo from the man he cuckolded, who has already provided Leo with imperfectly healing evidence of his considerable pique and is anxious to finish the job ; Ben from the memory of a love affair which ended in a death. Attempting to put emotional and physical distance between themselves and the problems posed by their old-time lays, Ben and Leo find themselves involved in kidnapping and industrial espionage : a baby has been stolen—with the connivance of its coloured nurse—by a sinister trio of heavies who hold Ben and Leo captive to ensure their silence. Finally, with the help of the nurse, whose contempt for Whitey doesn't extend to the now sick child, and with Leo's cuckold, also captured temporarily on their side, they escape—but not into safety.

Throughout the novel, fortunately, Leo and Ben sustain their hip, rueful patter : carefully-judged, edgy, often self-mocking and bitterly funny, it provides the true tone of the book by allowing that wit and desperation are by no means mutually exclusive and by holding at bay—for the most part anyway—Mr. Busch's weightier, if less convincing, ambitions.

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The failure of democracy

KARL J. NEWMAN:
European Democracy Between the Wars
Translated by Kenneth Morgan.
475pp. Allen and Unwin. £4.20.

The interwar years have been exhaustively studied in terms of political, diplomatic, and economic history, and scarcely less exhaustively in terms of the psychology and sociology of totalitarianism. Professor Newman brings all these threads together in an impressive synthesis. It is not a work of original research, but his use of other scholars' researches is profound and comprehensive. The title, however, is somewhat misleading. The area of investigation is not Europe but Central Europe; and the theme is therefore not so much democracy as its total breakdown. Because that is the theme, there is hardly a word about democracy in those countries where it worked reasonably well, such as Scandinavia; and even the United Kingdom and France appear only on the periphery. Nor is there any discussion of those countries outside Central Europe where democracy also broke down between the wars, such as Spain and Greece. Italy, Rumania and Yugoslavia mark the outermost limits of Professor Newman's conspectus. The totalitarian conquest of Austria and Germany is his central theme.

In another sense his view is wider than the title implies. The roots of corruption go deeper than the interwar period, and Professor Newman traces them in the history of the peoples concerned, principally in that of the great multi-national autocracies and the narrow aristocracies which preceded national independence. The deficiencies are familiar: the lack of any tradition of representative government or of local autonomy; the strength of the centralized bureaucracies directly dependent on the sovereign power; the virtual non-existence of cabinet government with a sense of collective responsibility; the assumption that the role of parliaments, where they existed, was purely advisory; and the general fear that liberalism was bound to be the precursor of revolution. Professor Newman's analysis does not neglect these familiar themes, but it also goes well beyond them. He shows by detailed scrutiny of the Danubian states, for example, how the force of nationalism could not stop short at the disruption of the old empires: it was bound also to bring out the mutual antagonisms of the subject peoples, which the empires had kept in check.

These deficiencies inherent in the historical tradition were only the raw material on which evil-minded men could work their influence. There were other factors which were not peculiar to Central Europe. Some were general characteristics of human nature and organized society anywhere; and it is here that psychology and sociology become relevant. The readiness of ordinary people to be deceived is one example. Like the Communists, the Nazis would organize their attacks under the guise of defence: it would always appear that the state was undemocratically persecuting them, and that in any clash with the police the latter fired first. The extent to which they were prepared to exploit the principles of democracy in order to destroy it were openly admitted. Professor Newman quotes Goebbels to this effect:

> If democracy allowed us to use democratic methods when we were the opposition, this was right and proper under a democratic system. We National Socialists, however, have never maintained that we are representing a democratic point of view. On the contrary, we have openly declared that we used democratic methods only to gain power and that once we had it we would ruthlessly deny our opponents all those chances we had been granted when we were in opposition.

It may seem perplexing in the circumstances that their opponents continued to allow them such opportunities. But to deny them would have been to deny democracy itself: such is the eternal dilemma of the democratic system. There were also accidental factors, such as the use of the method of proportional representation in elections. Professor Newman makes good use of what may be retrospectively called psephological studies to show that, if the majority system (crudely known as "first past the post") had been used instead of proportional representation in the German elections of 1930, the National Socialists would have emerged as only the third party instead of the second, with only 48 seats out of 400 instead of 107. This would have had an important bearing (even under the senile President Hindenburg) on the process by which the Nazis were enabled to attain power in at least a quasi-constitutional manner. As Professor Newman points out, this particular weakness of the system was even foreseeable, since proportional representation had already helped to ensure the victory of Fascism in Italy.

The question naturally arises whether the terrible concatenation of failures which destroyed the infant democracies of Central Europe could have been avoided. Without directly answering the question, Professor Newman clearly implies that only mature democracies such as those of the United Kingdom and the United States could have resisted the assaults of Nazism. His own experience is a proof of his confidence in that proposition, since he emigrated to this country from German-occupied Czechoslovakia in 1939, and has lived and worked ever since in countries which derived their constitutions, however indirectly, from the British tradition. Hence the admiring attention which he gives to the political philosophies of Hobbes and Locke, and his frequent approving references to features of the British system of government (such as parliamentary committees and the division of powers between local and central government) which are apt to be taken for granted by those who have known no other. On the other hand, Professor Newman finds it impossible to close his eyes to the way in which British policy between the wars contributed to the rise of totalitarianism in Central Europe.

He does not, of course, adopt the naively self-exculpatory attitude of the German apologists for Nazism, that it was "all the fault" of the victors of 1918 and their successors. No man of his experience could give credence to such nonsense. But he points an accusing finger, more in sorrow than in anger, at Neville Chamberlain and his acolytes, and in particular at Lord Lothian, Geoffrey Dawson, and other members of what was once known as "the Cliveden Set". He shows, incidentally, a profounder understanding than some other foreign scholars by never once referring to "the Cliveden Set" as such. Nevertheless this part of his book is not without errors which make it the weakest link in his chain of argument. It is odd that a scholar who worked for some time during the war in Balliol College should confuse Dr. Arnold Toynbee with his son Philip. Much more serious is his failure to take account, in his condemnation of Stanley Baldwin, of research which has substantially altered the judgment of his role. Professor Newman repeats the familiar charge, first propagated by Winston Churchill, that Baldwin "admitted he had not told the British public about German rearmament and the consequent need for defence measures by Britain because he knew that pacifist feeling was so strong that a realistic defence policy might have resulted in electoral defeat for the ... tives". It can only be s... slipshod account of the ... episode of Baldwin's ... frankness" rests on a ... dited misrepresentation of ...

Yet Professor Newman... thesis remains intact. T... totalitarianism in Central ... was unquestionably fac... errors in the West as w... internal weaknesses and ... cleverness in Germany. As ... the other countries ... Whether those Western ... have been avoided without ... preventive war on Germ... Vansittart sometimes app... recommend) is an unan... question. But it seems in the ... degree unlikely that the ... wiser policies by the Western ... could alone have sufficed ... the tragedy in Central Euro... weakness of the forces for ... the cleverness of the forces ... would, in conjunction, ... have led to the totalitarian ... The Western democracies ... inhibited from intervening ... very same principles which ... Nazis exploited against Germ... Austrian democracy. It is th... on the strength of postwar ... cracy in Central Europe th... hope of averting another tota... takeover must primarily rest. ... sor Newman is frank ab... continued existence of the thr... believes that it can be aver... not by placing sole reliance ... formal institutions of democ... under the Weimar R... "Forms of living must be ... ered", he concludes, "which ... liberate man from his ... loneliness and insecurity." ... Europe is not the only pa... world where that lesson ha... learnt and applied anew.

Soviet demonology

V. TRUKHANOVSKY:
British Foreign Policy During World War II
493pp. Moscow: Progress Publishers. Distributed by Central Books. £1.25.

It is sad to think how meaningless Western interpretations of Soviet foreign policy must seem in Moscow, if one is to judge by Mr. Trukhanovsky's interpretation of British foreign policy. The divergence is not the result of deliberate deception or dishonesty: it is the result simply of the difference between the Marxist and the Western philosophy of history.

It is clear that Mr. Trukhanovsky's purpose is to prove that all decisions of the Soviet government at every stage were right, and consequently that British foreign policy was invariably wrong whenever it conflicted with Soviet foreign policy. For this purpose he relies almost exclusively on published Western material, often used with great ingenuity. He counts, of course, statements by the *Daily Worker* or by well-known Western fellow-travellers as material of equal validity with the works of Sir Winston Churchill or Sir Llewellyn Woodward, where the latter do not happen to suit him. He also makes clear the general character of his approach to history by putting at the head of his bibliography the "classics of Marxism-Leninism" by Engels and Lenin. His work is therefore to be treated as one of propaganda rather than history in the Western (or, as he calls it, the bourgeois) sense.

Since Mr. Trukhanovsky is merely rewriting familiar events based on known sources from a Marxist viewpoint, it is unnecessary to subject the substance of his book to detailed review. It is his technique of handling evidence that is interesting. His argument for proving British guilt and Russian innocence in the origins of the Second World War runs as follows:

> The allegation, made by British historians and propaganda, that Britain and the U.S.S.R. share the responsibility for the Second World War, is evidence that even the apologists of British foreign policy feel the policy of appeasing aggressors pursued by the British Government in the 1930s cannot be justified. This is indirect admission of the fact that this policy led to the Second World War.

In other words, since British writers admit partial British responsibility, therefore Britain was wholly responsible: otherwise (like Russian writers) British writers would admit no responsibility. The same Marxist logic automatically acquits the Russian government.

It can safely be said that Mr. Trukhanovsky does not actually misquote British sources or mis-state known facts. But he goes well outside the rules of evidence in treating his own interpretations as if they were also known facts. It is a fact, for example, that Churchill on October 9, 1944, wrote down on a piece of paper, which he handed to Stalin, a list of Balkan countries with indications in percentages of the degree of influence each of the major Allies might have in them; and it is a fact that Stalin put a large tick on the piece of paper with a blue pencil. Mr. Trukhanovsky's interpretation is that, since "there is nothing to indicate that Stalin said or wrote anything in reply to the note passed to him", it therefore follows that "he neither gave his agreement to Churchill's proposal nor said anything to indicate his attitude to it". Therefore Mr. Trukhanovsky treats it as an admitted fact that Churchill alone was responsible for carving up the Balkans into spheres of influence. As it happens, a British historian (whom Mr. Trukhanovsky frequently quotes when it suits him) has suggested that in fact the origin of the famous piece of paper was that Churchill could not understand what Stalin was driving at, and wrote out the list of names and percentages in order to see if some such formulation was what Stalin had in mind. But no reputable historian would treat that hypothesis as a known fact, in the manner of Mr. Trukhanovsky.

More striking still are the total omissions from his story. He accuses the British government of arming and supplying Nazi Germany in the hope of a Nazi-Soviet war. He has nothing to say of the training of German officers and pilots in Russia in order to circumvent the provisions of the Treaty of Versailles; nor of the continued supply of raw materials from Russia to Germany under the Nazi-Soviet pact of August, 1939, right up to the day of the German invasion in June, 1941; nor of the folly of Stalin in persistently ignoring the warnings of British Intelligence, through Sir Stafford Cripps, of the imminence of the German invasion. (Cripps, incidentally, was not a socialist at all, according to Mr. Trukhanovsky.)

There is also no mention ... appalling losses suffered by ... ships in carrying supplies to ... or by British aircraft attemp... supply the Polish rising in W... in the summer of 1944, because ... Russian government would ... allow them to land on aero... under its control.

It would be tedious to prolo... catalogue of omissions and ... tions. Suffice it to say that th... will be of negligible inter... British historians, except as a... cation of the way the Marxis... works, if they do not know ... already. On the other hand, it ... usefully be read by starr... optimists who believe that the ... War is over. It has seldom ... colder than in Mr. Trukhano... polemical tract.

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Adminology

PIERRE LEGENDRE:
L'Administration du XVIIIe siècle à nos jours
344pp. Paris: Presses Universitaires. 20fr.

It must be difficult to devise an anthology which will illustrate administrative history. As the compiler of this selection says there are a thousand and one different ways of studying "l'Administration". But he goes on to define the four major themes as he understands them and which he has sought to explain and illustrate by means of documents. Firstly there are territorial matters, that is to say the centralized system which seeks to impose a unity on a heterogeneous country; secondly the activity of the state (from Colbertisme to the Monnet Plan and to church-state relations); thirdly, the bureaucracy; and finally, the growth of an administrative science, from Roederer to the influence of Max Weber.

The result is a most interesting collection of documents, many of which historians will regard as "finds" in their own right, v... in themselves. For example ... the communal archives of the ... Saint-Michel, there is the ... the municipal co... 1883 ... wanted ... troy their sea-wall. It was point... how many visitors were com... the Mont, brought by the Co... nie de l'Ouest, and alerting the ... of Pontorson (in a letter wh... also reproduced) it was claime... the times of the Middle Ag... come again. From all over the ... people were travelling to the ... Saint-Michel, "la Merveille ... l'Occident".

There are many documents ... ted here which are amusing, ... esting, revealing, important, ... cover a wide field, from the las... of the *Ancien Régime* (extract... Necker) to the Fifth Republic ... problem of the Ministry of In... tion). The editor is to be cong... ted. One only regrets that he ... himself intervened more of... comment on the documents he has chosen.

Jazzed up

...OHN CHILTON:
...ho's Who of Jazz
...toryville to Swing Street
...47pp. The Bloomsbury Book Shop ...4.50.

...ONALD KENNINGTON:
...he Literature of Jazz
...42pp. The Library Association. ...1.75.

...ike the music itself, much jazz ...riting has the feel of improvisation ... it. Interviews are taped and quickly ...lited into articles for the dwindling ...umbers of specialist magazines; ...zz biographies depend too often on ...emory and, consequently, on myth. ...etail is often wrong, and even the ...rsonnel of relatively recent, but now ...eleted, records is in dispute be...use, with the exception of labels ...ch as Riverside, the major com...nies have shown little interest in ...eeve-note documentation. As for ...e musicians who played a memor...ble session or belonged to a famous ...ck-up group, they have usually ...oved to a new label, band, or even ...ntinent.

One of John Chilton's concerns in ...is who's who of a thousand jazz ...usicians born before 1920 is to ...eanse jazz history of its endearing ...nd enduring folk-lore. In the late ...940s optimistic European enthu...asts were convinced that the trom...onist Charlie Green, who froze to ...eath on a doorstep in 1936, was ...live and blowing in Holland. Mr. ...hilton coolly points to the confu...on with the "veteran American ...ombonist Jake Green", who had ...orked in Rotterdam in the 1930s.

The minor adventures of rel...ively minor instrumentalists are no ...ss assiduously recorded. Jack ...urvis, for instance, did indeed ...long to the Hal Kemp group (and ...ere is a cross-reference to Hal ...emp for those who need it), but ...he did not travel to Europe" with ... in 1929 as he joined them in ...-tour in Paris in 1930. Earl ...ines once fronted the Ellington ...rchestra when the Duke had tonsil...is. Bessie Smith's death was not as ...cially dramatic as Edward Albee ...made it; according to Mr. Chilton, ...e car which was to take her to ...spital was itself involved in an ...cident.

As for the sacred memory of ...ddy Bolden, who—so it was ...vely believed—blew so cleanly ... he could be heard miles from the centre of New Orleans, the debunking is total:

> The only clear fact that has emerged from my questions to veteran musicians is that they are not all talking about the same man, and their appraisals of Bolden's musical skills range from the ecstatic to the unprintable.

One certain biographical fact is that the unfortunate cornetist was incarcerated in an asylum for a considerable time.

The multitudinous, tight-packed facts, the almost obsessively comprehensive cross-referencing, above all, the macabre and quirky asides—all these ensure this *Who's Who of Jazz* an important position in jazz literature. But there are shortcomings. The exclusion of musicians born after 1920 is certainly justified for Mr. Chilton says that there is another volume to come. Nevertheless the omission of such figures born before 1920 as Kenny Clarke and Dizzy Gillespie, on the grounds that "most of their commercial successes occurred after the demise of 'Swing Street'", is questionable. It is now widely agreed that the stylistic and commercial divisions between swing and bop are hazy, and Gillespie, who is in fact mentioned in a number of entries, is an important transitional figure in late 1930s swing.

The corrections of jumbled or invented biographies are weakened by the absence of specific source notes. The introduction contains acknowledgments to informants and periodicals, but page references need not have been cumbersome and would have strengthened Mr. Chilton's claims to authenticity. This could be put right in a second edition.

Mr. Kennington's inelegantly written guide to the literature of jazz has an unfortunate picture on the cover—three 1963 Beatle-style faces, either having teeth removed or expressing some kind of sexual anguish. This kind of thing does jazz no good at all. Nor do statements like "Parker was a pioneering figure in the cool sound sound of jazz" (a reference to Max Harrison's excellent pocket biography). Mr. Kennington has listed some interesting facts, notably on film-score jazz, but his book has no decisive aim and gives the uncomfortable but probably unintentional impression that it was written more in the interests of efficient librarianship than to illuminate jazz writing.

Ambiguous Bruckner

...ANS-HUBERT SCHONZELER:
...uckner
...0pp. Calder and Boyars. £2.25. ...perback, 90p).

...is not yet possible to write for ...glish readers a critical biography ... Bruckner, as it is of his contem...ary Brahms. For not only was his ...onality paradoxical, but his music, ...ugh more frequently performed ... than a quarter of a century ... is less well known than that of ...hms. The main line of English ...e is bounded by a regard for ...ical restraint and artistic eco...y, which is apparent in Brahms ...is set at defiance by the Aus...ns, Bruckner and Mahler, who ...ed to encompass the world in ...ir symphonies. It is ironical that ...advocates of the two Austrians ...hms counts as a North German ...ould have had so considerable ...asure of success in commending ...ckner and Mahler at the very ...ment when they, or some of their ...lows, were preaching the demise ...e symphony and its orchestra. By all accounts, Bruckner was ...e almost to the point of being a ...pleton, fell in and out of love ...hout heartbreak but never found ...wife, and suffered in sophisticated ...enna a rustic's persecution mania ...t lack of savoir-faire. So the ...grapher is driven by the sheer ...conventionality of the man and the music into apologetics. Mr. Schönzeler presents us with an *apologia pro ejus vita*. He is driven into a similar uncomfortable attitude of at once conceding and rejecting Bruckner's peculiarities in the vexed question of the different versions and the cuts made in the various editions of the symphonies. He wants to argue that the composer knew best and, with the purists, that editing is a sin, but the fact remains that because of their over-inflation Bruckner's own advocates urged revision and that Bruckner himself was constantly revising his symphonies. The author devotes a whole chapter to this tangled textual problem, which is somewhat fuller than the equivalent in Erwin Doernberg's monograph ten years ago.

The critical discussion of the symphonies is less full and is devoid of musical illustrations. Pictorial illustrations, however, are copious and constitute an important feature of the new biography: they include some amusing silhouettes of Bruckner with Wagner, portraits of the composer, of Hanslick, Wolf and other Viennese musicians, topographical pictures of Austria, and reproductions of Bruckner's manuscripts. Taken all in all, though Bruckner's status remains ambiguous, this is a useful biography, in which adequate attention is paid to the religious music, and a credible portrait emerges of a very odd character.

Miniature masterpieces

JOHN BOARDMAN:
Greek Gems and Finger Rings
Early Bronze Age to Late Classical.
458pp. Thames and Hudson. £18.90.

Antike Gemmen in Deutschen Sammlungen
Volume I: **Staatliche Münzsammlung München.**
Part 1: Griechische Gemmen von minoischer Zeit bis zum späten Hellenismus.
Compiled by Elfriede Brandt.
183pp. DM 120.
Part 2: Italische Gemmen: etruskisch bis römisch-republikanisch.
Compiled by Elfriede Brandt.
Italische Glaspasten: vorkaiserzeitlich.
Compiled by Evamaria Schmidt.
366pp. DM 190.
Volume II: **Staatliche Museen Preussischer Kulturbesitz Antikenabteilung, Berlin.**
Compiled by Erika Zwierlein Diehl.
324pp. DM 180.
Munich: Prestel.

Although diminutive in size, engraved gems were never regarded in antiquity as a minor art, for they were the concern of some of the most renowned artists of their day, including the great Pheidias himself. Scholars have for long fought shy of these attractive objects, daunted by the too complete success of Furtwängler's monumental survey, *Die antiken Gemmen*, which appeared as long ago as 1900. Lately, however, this regrettable state of affairs has been remedied by Gisela Richter's *Engraved Gems of the Greeks and Etruscans*, by Dr. Kenna's *Cretan Seals*, and by a series of monographs by John Boardman, which pave the way for his new book.

Greek Gems and Finger Rings is a magnificent work: scholarly, readable, and beautifully produced. The material is divided chronologically into six sections, dealing with the Bronze Age, Geometric and Early Archaic, Archaic, Classical, Greco-Persian, and Hellenistic and Roman. An introduction is followed in each section by a catalogue of selected gems, all of which are illustrated, usually by photographs of plaster impressions, enlarged three or four times, in blocks of plates at the end of each section. The final chapter deals with the materials from which the seals were made, and the way in which they were made. A note at the end explains how to make impressions from gems and how to photograph gems and impressions.

That the majority of the photographs are of impressions is surely right, for, as Mr. Boardman remarks, the impression is the thing. The gem, as a jewel, is best illustrated in colour, and in a more three-dimensional way, as is done in this book wherever necessary. Robert L. Wilkins took the photographs with a mastery seldom achieved in this difficult field.

One of the inherent difficulties in writing a general survey of this nature is that it is partly a question of summarizing work which has already been done, while in other parts the spadework has to be done, as it were, on the site. Mr. Boardman solves this problem by concealing the necessary spadework in notes at the end of the book. It seems a pity to dismiss Hellenistic and Roman gems in a mere five pages, since such treatment gives a wrong idea of their relative importance. The book could obviously not be made any bulkier—it is too large already—but it would have been possible to make a separate volume of Classical, Hellenistic and Roman gems. The only other omission of any consequence is an index of find-spots, which would have been handy.

Antike Gemmen in Deutschen Sammlungen is a different sort of publication—not a general survey but a corpus of engraved gems in German collections, principally as source-material for scholars. These three volumes describe two of the best gem-collections in the world. Munich goes back to the princely collections of the sixteenth century; Berlin in part to the seventeenth century, but principally to the 3,000-odd gems of the Stosch Collection, purchased by Frederick the Great. Unfortunately, only those gems now in West Berlin could be included; those beyond the wall still await a modern treatment.

This is a model publication. Each catalogue entry contains a description, dimensions, bibliography, comparanda, and dating, and a photograph (usually of the gem itself) about twice life-size. The photographs are very good; but, for reasons already given, pictures of the impressions would have been preferable, as has in fact been done in the case of the glass gems. Even with generous subsidies, these books are very dear, but the standards are remarkably high, and this must be paid for in a series where popularity is not sought. Short of autopsy, here is everything the scholar could possibly need—and a lot else besides, for the gems are seen through the eyes of experts, and are so described.

Mycenaean influences

J. L. BENSON:
Horse, Bird and Man
182pp. 41 plates. Amherst: University of Massachusetts Press. $20.

It is difficult to get rid of deep-rooted prejudice. Long ago Nilsson suggested that the major Greek legends were Mycenaean in origin, and more than twenty years ago Hilda Lorimer demonstrated the large Mycenaean element in Homer. Then in 1952 Michael Ventris showed that the Mycenaeans wrote and therefore spoke Greek. But it has not been until the last couple of years that two scholars have come out firmly for the existence of a strong Mycenaean tradition in Attic geometric art of the eighth century B.C.

Their work scarcely overlaps. Nikolaus Himmelmann-Wildschutz is interested primarily in the survival of Mycenaean patterns, whereas J. L. Benson is concerned with horses, birds and men. Attica is traditionally the autochthonous country, and Athens was never sacked in the troubles at the end of the Mycenaean age. We should therefore expect that the tradition of craftsmanship continued unbroken, and that a number of Mycenaean objects survived for later generations to see, particularly in the shrines on and near the Acropolis.

Professor Benson starts with horses because they appear earlier than any other animal in geometric art, and a good case can be made for the survival of the Mycenaean custom of horse-drawn funerals; the vases on which the horses reappear are funerary vases. Birds are associated with chariots in Mycenaean art, and this may account for their reappearance in rather similar form in geometric art. The gap is longest in the human figure-scenes, and here, while holding that the artist is working in detail in a Mycenaean tradition, Professor Benson is inclined to see Egyptian prototypes for the complete funeral scenes (this is perhaps disputable).

The book ends with an extremely important tabulation of kinds of evidence which suggest that Greek artists may have had a knowledge of Mycenaean art: early material found in later contexts, later objects associated with earlier graves or structures, direct building on to or over Bronze Age architecture (this list might have been longer), Mycenaean memories in works of later artists, continuity of technical procedures. It is an imposing case which needed making, and it is quite time that the pendulum should swing in this direction. What must, however, not be forgotten is that late Mycenaean is at the end of a road, while geometric is the first step into a new world.

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An ethical realist among the radicals

RAYMOND GAY-CROSIER (Editor):
Camus 1970
112pp. Québec : Université de Sherbrooke. $4.

ROGER QUILLIOT:
La Mer et les prisons
315pp. Paris: Gallimard. 25fr.

The Sea and Prisons
Translated by Emmett Parker.
280pp. University of Alabama Press. $10.

Despite the very limited amount of new material released after his death, Camus's writings have continued, since 1960, to give rise to an unending stream of dissertations, theses, articles and full-length books. In fact, the Camus industry has prompted some of its more thoughtful academic employees, including Raymond Gay-Crosier and his fellow-contributors to *Camus 1970*, to call a momentary halt and consider the directions which scholarly writing on Camus should take in the future. Having argued the need for a definitive biography and more cooperative bibliographical work, they see the most fruitful future developments in terms of comparative studies and the use of new critical methodologies directed towards technical and aesthetic problems. M. Gay-Crosier himself insists that "le domaine de sérieux travaux esthétiques est, quant à l'oeuvre de Camus, un champ qui demeure à peu près à défricher". Later, the various contributors to what was originally a colloquium on Camus held at the University of Florida go on to a wide-ranging discussion, initiated by Brian Fitch, on "La cohérence imaginaire de *La Chute*".

One of the most striking features of these academic discussions is the scarcely questioned assumption of Camus's greatness as a thinker, as well as of his distinction as an artist. Indeed, in university circles generally, the posthumous influence of Camus has remained remarkably steady in the eleven years since his death. His first novel, *L'Etranger*, has been particularly admired ever since it first became more widely known after 1945. Above all, this novel continues to appeal strongly to sixth-formers and undergraduates. In spite of the many changes recently in their general attitudes and ideals, students identify with Meursault at least as readily in 1971 as they did ten or twelve years ago. They respond keenly to the idea of an "outsider" whose alienation from traditional society transforms him into a martyr to those very social forces, often tricked out in pseudo-religious language, with which they themselves feel thoroughly at odds. Perhaps because of the absence of any explicit political ideology in *L'Etranger*, Meursault is seen as an exemplary figure both by those whose immediate concerns are ethical or metaphysical, and also by those whose natural generosity and political naivety allow them to include Camus, along with Che Guevara and an assortment of "freedom fighters", in their private pantheon.

This situation gives some measure of the intellectual confusion to be found in certain forms of fashionable, and often shallow, radicalism. Radical students may applaud Meursault's alienation and insensitivity, or castigate the "law and order" establishment apparently depicted in *L'Etranger*, but make nothing of the situation in which the "white European" Meursault shoots and kills a "coloured" Arab. Similarly, it is never pointed out that one might have expected a European-dominated court, and particularly the defence lawyer, to take account of the fact that Meursault's victim is a native, not another settler. This is not to claim that either of these points is fundamental to a reading of the novel. The fact simply is that lack of all reference to them, particularly in the light of enthusiastic attacks on the "bourgeois" society which victimizes Meursault, is significant and even disturbing.

In these circumstances most of the rejection of Meursault, and of Camus himself, as exemplary figures has come from outside the universities and been made by middle-aged radicals. The Marxist-based attacks of Sartre and Francis Jeanson are well known, and last year, in his essay on Camus in the Fontana "Modern Masters" series, Conor Cruise O'Brien indulged his own debunking propensities. He flatly rejected the widespread "sanctification" of Meursault as a man who, "without any heroics, accepts death for the sake of truth" (Camus's own phrase). In the novel Meursault concocts a letter for his neighbour Raymond Sintès so that the latter can trick and humiliate his Arab girl-friend. Later, Meursault lies to the police on Raymond's behalf. Of these two incidents Dr. O'Brien writes that they "show [Meursault] as indifferent to truth as he is to cruelty". He adds that both in *L'Etranger* and in his other writings with an Algerian setting Camus either ignores the presence of the Arab population or presents Arabs as remote, inscrutable, somewhat menacing and barely human creatures. This recalls the criticisms of *L'Etranger* made in articles by Henri Kréa and Pierre Nora in *France-Observateur* for January 5, 1961. For the former the novel is the outcome of Camus's ineradicable "poor white" mentality while the latter interprets the trial scene as a manifestation of historical and colonialist guilt.

This latter point takes us far along the road towards the comprehensive ideological attacks launched against Camus by several North African intellectuals including the Tunisian writer, Albert Memmi. The latter, in an essay published as long ago as 1957, described Camus as "le colonisateur de bonne volonté" – a phrase which conveys his rejection of Camus's admitted good will because of its fundamentally French and European (and therefore "colonialist") assumptions. Despite his early poverty, and indeed perhaps because of his "poor white" background, Camus is seen as one who has been entirely moulded by French cultural assumptions and who is at best a paternalist and conscience-stricken liberal concerned with assimilation rather than independence as the solution to Algeria's problems. The whole absurdist and alienation element in *L'Etranger* and other early works is thus presented not as a genuine metaphysical problem but as a rationalization of Camus's own dilemma in a society for which he feels moral responsibility but to which, because of cultural distortion, he can never belong.

It is only on political grounds, then, that Camus has been attacked with any real seriousness. To Arab anti-colonialists he was identified with the alien French presence, while several European revolutionary theorists have insisted on the confusion and the ineffectual nature of his political thinking. Thus the current debate about Camus, far removed as it has become from his status as an artist, centres afresh on *L'Homme révolté* of 1951 and his role as a non-revolutionary reformer whose ideas are a direct challenge to the revolutionary left. The debate concerns the possibility or otherwise of a genuinely liberal and effectively humane alternative to neo-Marxist violence.

In these circumstances it is of particular interest to read Roger Quilliot's revised and expanded version of his pioneering study of Camus, first published in 1956. M. Quilliot himself was a friend of Camus, has been active in politics for many years, and is the author of *La Société de 1960 et l'avenir politique de la France*. His rewritten chapter on *L'Homme révolté* is one of the best expositions and defences of Camus's fundamental position.

M. Quilliot rightly sees Camus as an artist first and foremost, rather than a political theorist, but in the following passage taken from Emmett Parker's somewhat odd and gallicized translation of an expanded version of the first edition of his book, he finds virtue in the artist's political involvement:

> Doubtlessly on the day when politics shall have become a matter of pure technology, we will be permitted to smile indulgently at artists who go astray and become entangled in it. . . . Until such time it is well that the labourers of thought oppose more general and more human points of view to the immediate and technical preoccupations of politicians, and that they preserve, finally, those capital reserves of hope that others are condemned to fritter away at high interest.

Having asserted Camus's rig judge the apologists of revolu terms of commonplace human ethical standards, M. Quillio on to interpret *L'Homme rév* an anti-romantic work, an e in demystification, in the sense it uses ethical realism to counte political romanticism of an " nothing" philosophy implicit example, in Sartre's "mains theory. Revolution is always a ture of hatred and love and Camus could not accept was the in which the ideals of love (f nity, human rights, &c.) were larly undermined by the dema hatred (the "elimination" of enemies, the curtailment of in ual freedom, &c.). He argued claims of revolt rather than re tion and interpreted revolt as em sizing "pure protest" and the itive ideals which such protest to make a reality. Hence M. Qui rightly sees the central messag *L'Homme révolté* as an insistenc the need for permanent revolt w will limit revolutionary absolu and purify and humanize revolu ary methods. Only in this way genuine freedom and positive tice—normally distorted by defined negatively through the of oppression which deny them assured.

Apart, then, from Camus's a achievements in his novels, s stories and lyrical essays, he possesses continuing importan and has been most frequ attacked—in terms of the ce political debate of our *L'Homme révolté* places squarely at the heart of the co between the Marxist and non-M ist left. Where his opponents a on behalf of state and party au tarianism, Camus made the cas multi-party democracy; where choose revolutionary violence sought gradualist reform. It ma argued that the concept of developed in *L'Homme révolt* sesses an ethical centre but lac adequate sociology. Camus w pains to point out, however, th opponents' conception of revol ends up by putting historical sociological considerations straightforward ethical ones. was an order of priorities whi a man, he could not accept. Be he fought against it he also fo against that highly selective vie political right and wrong—de strating against fascism of the while keeping virtually silent a fascism of the left—which disfi and devalues so much contemp radicalism.

Hauptmann without end

GERHART HAUPTMANN:
Sämtliche Werke
Volume X: Nachgelassene Werke, Fragmente.
1,115pp. Berlin: Propyläen. DM 42.

The "Centenary Edition" of Gerhart Hauptmann's collected works, launched in 1962, has now reached the tenth volume, containing six unfinished novels. Though extracts from these works appeared during the author's lifetime or after his death, the full texts are published here for the first time from the *Nachlass*, with a large body of discarded versions, variants, and notes.

The six novels, at various stages of completion, belong to different periods in the author's life. The earliest is *Der Venezianer* of 1903, set in the Silesian mountains which form the background to so many of Hauptmann's works. It is largely autobiographical, but takes an unusual form: the author splits his own persona into two characters who tell each other their life-stories. These life-stories are complementary: one narrator, a wise old man known as the "Venetian", has surmounted all his tribulations and attained spiritual perfection; while the other has been broken by failure in his private and professional life.

But the figure of the sage, endowed with magical powers, recurs in several works, a kind of idealized portrait of himself in old age. It forms the central character of the final novel, *Der Neue Christophorus*, on which Hauptmann worked until the last months of his life. Here the sage—a mysterious monk living high up in the Silesian mountains—acts as the mentor of a boy born in a grave. The boy, it seems, is meant to grow into a Christlike figure; while his tutor sees himself as another Christopher, called upon "to carry the young Saviour across the rushing stream of the present age into the future". In the course of writing, however, this utopian vision faded under the shadow of the Second World War. A note from spring, 1944, runs: "The new Christopher is drowned together with the Jesus child by the new Flood."

Apart from these two novels, separated by nearly half a century, the volume contains works of a widely differing kind: the opening chapters of a "Berlin war novel", describing vividly the outbreak of war in 1914 and its impact on the author; a short novel, *Siri* (already published in a different context); and two extensive fragments of what are Hauptmann's only ventures into the field of the historical novel. One, *Die Wiedertäufer*, turns on the sixteenth-century Anabaptists who sought to establish a "new Zion" in Münster. Here Hauptmann unfolds a wide panorama of a whole city seized by mass hysteria. Though he took up the work once more in 1942, when he was eighty, he lacked the strength to complete it: no doubt the subject proved too vast.

The other fragment centres on the figure of J. J. Winckelmann, the great eighteenth-century scholar, and reflects the author's own deep involvement in Greek antiquity. Hauptmann depicts Winckelmann as a prey to conflicting passions, living in constant fear of the church, which he feels he has betrayed through his resurrection of the pagan gods. Thus his violent death in Trieste is seen not as an accident but as an inevitable fate. The novel exists in two versions: a shorter one which accentuates the novelistic element and describes the circumstances of the murder in dramatic detail, and one more extensive which delves into Winckelmann's mental conflicts and all but bypasses his end.

No less impressive than the imaginative range of these works is the amount of *Paralipomena* added to each (those to *Der neue Christophorus* alone cover more than 200 pages). They offer fascinating insight into the creative process, the ceaseless effort to arrive at the final form. One would willingly have done without some of Hauptmann's weaker writings if only one of these fragments could have been completed. A final volume, containing shorter narratives, poems, and extracts from diaries, will round off this definitive edition.

Arcadia reprinted

H. J. DE MONTE-MAJOR:
Diana
Darmstadt: Wissenschaftliche Buchgesellschaft. DM 63.50.

Founded in 1949 with the aim of restoring the collections of scholarly works lost in wartime Germany by a concerted programme of reprints, the Wissenschaftliche Buchgesellschaft has now achieved an international reputation in this field. Its current catalogue lists some 3,000 titles offered to members on a generous subscription basis, including new works as well as photographic and revised reprints of earlier books, and collected essays from periodicals on related themes, notably the excellent "Wege der Forschung" series.

The present volume is an admirable example of the imaginative choice of material and quality of reproduction found in most of these publications. With the exception of Grimmelshausen, novels of the German baroque period, out of fashion for centuries, are virtually inaccessible outside specialist libraries. The *Diana* is a key work in the tradition of the pastoral novel, illustrating both the fundamental dependence of contemporary German writers on foreign models and the reception of a fashionable into the native milieu. The graphically reproduced text is of the Nuremberg edition of ultimately based on the trans of the first two parts from Spanish by the Freiherr von stein which had appeared in The addition of the third part pleted, the work which was re and edited by the poet Georg lipp Harsdörffer. Harsdörffer's innovations were the lyric st which relieve the prose narr while the dedications and pre point to another important asp the novel, for Harsdörffer w founder of one of the more tive "Sprachgesellschaften", dominated the literary scene. O banks of the Pegnitz in Nurem the "Löbliche Hirten" or " nitzschäfer" created for the the idealized world of rustic fa depicted in the frontispiece to *Diana*, which was a work o vious interest for a literary united by the terminology and phernalia of pastoral illusion beautiful little book supplie able evidence for both social literary history, and the publ are to be congratulated appearance.

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The impresario of Italian modernism

ANDRO BRIOSI:
Marinetti
9pp. Florence: La Nuova Italia. 750.

T. MARINETTI:
a Grande Milano tradizionale e futurista and Una sensibilità italiana nata in Egitto
51pp. Milan: Mondadori. L.3,000.

Verri
o. 33/34.
54pp. Milan: Feltrinelli. L.2,200.

ilippo Tommaso Marinetti was the ost grotesque man Italy has produced in our century. Nothing about m was in proportion. A clown, a llicose leader of the Futurist ovement in art, a Fascist and even thing almost unknown in Italy— antisemite. As a publicity man arinetti had stupendous vulgarity; a thinker he was non-existent. His ste in the arts (apart from one for ud noises, explosions and fast achinery) was questionable. As a et he was far inferior to the worst Annunzio. His gift was energy. nd he is worth looking at as a social enomenon, especially of the years fore 1914 when he propagated his eposterous and (as it emerged) thal ideas; lethal at least in their e-kick.

An overall impression of what he ood for is revealed by his *Futurist anifesto* of 1909, by the review *La rce* in 1914 and various other tements quoted by Sandro Briosi his *Marinetti*.

> want to glorify war, the only eno in the world, militarism, the tructive deeds of anarchists, the uty of the ideas for which men die contempt for women. . . .
>
> literature today is corrosive, is the ste-product and refuse of . . . the crumbling of ruins, the ll of moulu, the taste of putrefac- . . . use political and social life today a mere creation of pacifist eunuchs l of miserable carrion. . . . It is ed on the cult of putrefied myths that of Venice . . . the most lurid ore-house in history, the saddest pital in the world. . . .
>
> e need a cynical, astute and aggres- foreign policy. The predominance gymnastics over books . . . an ab- ute and sovereign Italy. In literature need to destroy syntax, endless bs should be used, adjectives and nctuation should be abolished. . . .

Marinetti, like the poet Ungaretti, s born in Alexandria, and both re strongly under the influence of French culture then prevalent in Middle East. But, this apart, the b had nothing in common. Mari- tti began bellowing his hot gospel the capitals of Europe, and if his ings led to fisticuffs all the er. His family was not poor and wore spats, a bowler hat and a er Wilhelm moustache. According to his memoirs, dictated in late in Venice of all places, he had a ssfully explosive visit to on in 1912 (the epoch of Wyndham Lewis's *Blast* if not of the st Pound), where he met "very nt millionairesses with stupe- s pearl necklaces" such as dy Comard" (*sic*)—could this been Lady Cunard? In 1914, te his moustache, he was as ious an interventionist against tria as he was for Mussolini in 0.

had special experiences of rable explosions in the Abys- War, and joined the Italian ition into Russia. The Russian al, when the Italians were ht between their Russian "one- " and their Nazi "allies" and rcd Napoleonic extremes of and deprivation, appears to undermined his magnificent sque and if not his enthusiasm dynamite and engines, at least large-scale employment of them e detriment of his compatriots. died at Bellagio among the ubblichini" of Salò before the Allies, or outraged Italians destroyed it and shot its discredited leader. At least one aim had been achieved: Milan, where he lived for twenty years, was left as devastated as any Futurist could desire, by merciless Anglo-American bombardments.

La Grande Milano tradizionale e futurista was Marinetti's last work and is here printed with another posthumous piece, *Una sensibilità italiana nata in Egitto*. Late publication is easily explicable; the climate of opinion in Italy would not have tolerated Marinetti while the cup of wartime bitterness was still full. It has a notably muted tone compared with his earlier works. Despite the relative softness of this partial autobiography Marinetti still enlarges the ego beyond credibility, for the principle that "Marinetti is always right" is still there.

Once again, even in this last work, for all his baroque expressions and lack of punctuation, he failed to achieve any prose-poetry worth conserving. This is hardly surprising as he dictated a substantial part of it to his wife, his Venetian nurse and two of his daughters. But even when he did not dictate, the words creak and clash with one another as if composed by some brilliant impresario whose real talent was a "journalism" of poetry (in the sense in which T. S. Eliot used that word about Wyndham Lewis).

But an impresario and a prodigious energeticist who is a poor artist may well represent something more than a mere phenomenon of a sick society and what the Italian Marxist thinker, Gramsci, apropos of Marinetti, called a petit-bourgeois mind in decay. The average painter or poet is ill-equipped for lifemanship, the impresario may help him or even give him ideas. There was a positive side to the Futurist contribution which extended from Paris to St. Petersburg—which Marinetti visited shortly before the First World War. It is hard, though, to accept Pound's statement (quoted in *Il Verri*) that Eliot and others would have been unable to "make it new" as they did without Marinetti's fecundation. Pound's kinship with Marinetti was, at least eventually, more political than literary; and Eliot's non-English inspiration surely owed more to Corbière and Laforgue (not to mention Dante) than to the Futurists.

It is important, too, to remember that certain of Marinetti's trumpetings had long been "in the air" of the age—there is an illuminating article in *Il Verri* by Krystina Pomorska on Russian forerunners. Of all modern writers it was James Joyce who was most successful at "the abolition of syntax". The English language is more malleable than either French or Italian, and anyway Joyce was his own master. The fact remains that academicism in painting and the decadent writing of men like George Moore had to be broken up, and here Marinetti's flair for publicity was a help if not the cause.

For all his defects as a writer, Marinetti's output, what with poems, plays and manifestoes, was as energetic as his other activities—some seventy publications in all, first in French, later in Italian. On occasion he was naively comic. His propaganda against spaghetti is remembered by the older generation of Italians; and when his *Mafarka il Futurista*, a sort of sub-Rabelaisian story, was put on trial for obscenity in 1912, his grotesque appearance and his defence adds, in retrospect, to the gaiety of nations: "But, gentlemen of the Court, Mafarka has a member eleven metres long. . . . And can you suppose that this fact can cause any effect by laughter. . . ."

Where Marinetti's influence was greatest was at a historic moment in European painting. Among his ardent disciples for a time those best remembered are Carrà, Boccioni and Severini. In 1912 they all wore bowlers and spats like the master, though, as several were very poor, their futurist uniform had to be borrowed and did not necessarily fit. At an exhibition of his early work in London, Severini went so far as to add a monocle to the uniform—though, fortunately, he grew no moustache. But Severini, too, was quick to realize that Marinetti was a dwarf in all but bombast compared with Guillaume Apollinaire. As Severini put it in his autobiography, Marinetti and the Futurists were surrounded by large numbers of pseudo-intellectuals, whether poets, writers or painters: "all people of small account, narrow souls who in everything they did were limited and provincial".

Luciano Anceschi deserves our warmest congratulations for being able to keep alive *Il Verri*—one of the best and most thoughtful literary reviews now existing. It is international in spirit and, in its time, has drawn on many of the best-known critics from the late Renato Poggioli to F. R. Leavis. The present number has some 350 pages and, though technically devoted to "Lucini and Futurism", Marinetti looms large and all relationships of the Futurist movement are thoroughly discussed, though it is a pity that there is not more about Carrà and Severini. Lucini himself was a secondary figure and it may seem, here and there, that Professor Dryasdust has been allowed too much rein. As in other countries there is a rash of long, complicated and abstruse words and one article of some thirty-five pages in small print has no less than 154 footnotes. Surely such phenomena contribute to student unrest.

Procession

Sober the overhead trees, and fields tilted
And framed by laborious walls on the framing hills,
No colour but a heavy green of August
Till the sun steps over a cloud, and light falls bare
On a pastoral lake and valley, where tourists
In their bright anoraks have come to stare.

Beyond the rectory, over the stone bridge,
The band assembles, cardigans and gleaming brass,
Waits by the teashop and nursery gardens;
A trombone has gone to the gents in the coach park.
Under the church tower, among those gaily
Shirted, I take my place, a sight-seer.

From its due angle the afternoon sunlight
Glances on us, on children in white and green,
The boys with rushes and the girls garlanded,
And on the gravemounds lies, autumnal almost.
The parishioners, in Sunday best, are ready
To move in procession. The Rush-bearing at Grasmere

Begins to parade toward the Rothay Hotel
Slowly; band, vicar, sidesmen, and choir,
With hesitant banners, the living and the new born
In perambulators gaudy with flowers.
Out of sight now, turning the corner, they'll return
A moment later, as they did last year.

What hymn is the band playing ? They reappear,
The local dwellers followed by children,
Here and now, past and to be contained together;
Like the plain water that stumbles below
The bridge I stand on, keeping the bed of the stream,
So altering that it seems never to alter.

DAVID WRIGHT

Poet pataphysician

BORIS VIAN:
Cantilènes en gelée
Edited by Noël Arnaud.
255pp. Paris: Union Générale d'Editions. 3.50fr.

Cantilènes en gelée is an anthology of Boris Vian's poems laudably published in the cheap and handy "10/18" series. It contains his three published collections, *Barnum's Digest*, *Cantilènes en gelée*, and *Je voudrais pas crever*, the first two of which have long been unobtainable for reasons chronicled in sympathetic detail in Noël Arnaud's introduction. There are also twenty hitherto uncollected poems, including the ripe raspberries blown at oversized figures like Hugo—"On y a fait des funérailles nationales/Ce salaud-là" —and the good doctor Schweitzer—"Qu'il soit minuit, qu'il soit midi/Vous me faites chier, docteur Schweitzer".

Tacked on to the end of the poems are four contributions by Vian to the *Dossiers* of the Collège de 'Pataphysique, including his agreeable discovery that if a printer were to commit an error and leave the *q* out of the word *coquille*, you would not only have the well-known word *couille* but also a *coquille*, or printer's error. Also included are Vian's insanely logical thoughts on war and his belief that wars would end if there were no survivors from the previous war to foment the next one. *Cantilènes en gelée* ends with two other bits of prose, one of them not before published, concerned with the development of science (who else but Vian would have seen that the way to get on top of mechanical brains is to stand in front of them and tell them that you know how they work?) and with the authority of literary critics. The whole volume has been most informatively edited and annotated by Noël Arnaud.

Macmillan

★

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The Corporate Economy: Growth, Competition and Innovative Potential
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This book is a collective work by some of the world's most distinguished theoretical economists, and is designed to improve our understanding of the giant corporations of Western capitalism.
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★

Macmillan

The struggle for unity in Italy

EDGAR HOLT:
Risorgimento
320pp Macmillan £3.25.

GEORGE MARTIN:
The Red Shirt and the Cross of Savoy
782pp Eyre and Spottiswoode. £6.

GIULIANO PROCACCI:
History of the Italian People
Translated by Anthony Paul.
394pp Weidenfeld and Nicolson. £3.50.

The first two of these three books on Italian history are less interesting than the third, but all of them deserve notice. *Risorgimento* is one of those books about which it is easy to be improperly condescending; but the temptation should be resisted, for it has much to offer. It is a good, straightforward distillation of the work of established scholars of the *Risorgimento*. No doubt some extra interest in the story was aroused during 1970, the centenary year of unification, and this book should go a long way towards meeting the need for a new brief account for those unfamiliar even with the outlines of the story.

Mr. Holt has nothing new to tell the specialists nor any unfamiliar interpretation to offer them, but that does not matter; he has brought up to date the story for the layman and has done it in a pleasant and readable way. If people still want to read a traditional narrative presentation unencumbered by contemporary fashions for analogies from underdeveloped nations, warring tribalisms or any other current fads, let them start with this. It is good value for money.

One could say the same about *The Red Shirt and the Cross of Savoy* if it did not cost nearly twice as much. Another general introduction on so extended a scale does not obviously meet a real need in this country, though it may in the United States. Mr. Martin is, of course, tackling a longer period and even his start in 1748 slightly understates it, for he opens with Charles II of Spain and gives us two short warm-up chapters to get to that year. Nevertheless, the idea of an eighteenth-century start for the Risorgimento story is a good one. The received tradition in England still barely takes account of the work of French and Italian scholars on the Revolutionary and Napoleonic origins of unitarist and radical thought, let alone of the way in which the experience of eighteenth-century reform subtly trickled through to shape the prehistory of the great nineteenth-century epic. Unfortunately, Mr. Martin does not himself make very much of this opportunity and produces only a somewhat obvious and over-upholstered account of familiar thinkers and ministers. Some could be profitably cut out altogether. Odd paragraphs on Montesquieu, Voltaire and the *Encyclopédie* would be pointless even were they better than those offered here: a direct attack on, say, Pivati's encyclopedia and its characteristics would tell us more about the Italian response to Enlightenment. A similarly somewhat indulgent attitude towards anecdote and miscellaneous detail also contributes to the leisurely march of the rest of the book. It is not a bad one, but the far less pretentious work by Mr. Holt is, of these two, undoubtedly the better buy.

The *History of the Italian People* is quite different from these. Though also addressed to a large and uninformed audience, it is an introductory account of the whole history of Italy. Strange to say, the question implicit in the title is never answered: we are never told who the people of Italy are, where they came from, or what makes them Italian. They are simply taken for granted where the author starts, *c.* A.D. 1000. Nor is it easy to find out how many Italians there were: the census figure of 1901 appears to be the only total given, and that appears only because it is incidental to a comment on emigration.

Other omissions are much less significant; to compress the history of Italy, with its necessarily diverse themes, into less than 400 pages requires drastic elimination, and no one should carp that his favourite detail or episode is not recorded. Professor Procacci has used his limited space wisely, giving almost half the book to the period before 1700. It is here too that his discussion is freshest and most novel; there is no better introductory account in English. The emphasis—wisely, given the recent trend of scholarship—is on economic and institutional structure, relating these both to the political narrative and to brief (but good) essays on major aspects of cultural history. Most readers will find much to enjoy in this part of the book. The modern epoch is perhaps more familiar and contains fewer surprises, though Professor Procacci's combination of leftish interpretation and moral strictures on the "sense of and taste for sin" of Christian Democrat Italy is itself a characteristic expression of some sides of modern Italian life unfamiliar to the English. It is a good book and there is no sense in qualifying that judgment with small points of disagreement on matters of detail.

History of the Italian People should, then, be bought as a good way in to a great people's history. In France, where it was first published, the book won a prize and this offers some independent confirmation of the book's success in hitting the shadowy target of the "general reader". Yet the English version has grave flaws. As an *oeuvre de vulgarisation* it falls in many ways below the standards which can properly be demanded. In the absence of evidence or gossip to the contrary, it must be assumed that this is not the fault of the author: it is that of the publisher, editor and translator. Between them they have done much to weaken the book's value.

A good index is an obvious requirement in a general and introductory history. This index, overwhelmingly consisting of proper names, may have been easy to put together, but is particularly inadequate for a social history. "Communes" are in, but "City", "Town", "Urbanization" are not. Nor can one start at all with the countryside; there is nothing on "Agriculture", "Crops", "Feudalism", "Latifundia", or "peasants". That the "Price Revolution" gets in (five references) is merely an additional irritation; it reveals an inconsistency which forces the reader to waste yet more time looking for things which *may* be in the index. Nor are there dates in the index, or, indeed, any chronological guidance beyond the text, where there are too many simple undated events and personages; a simple chronology would have been desirable. So would maps—almost any map, since some readers who might want to read this book will have only the haziest idea of the scale of the peninsula, let alone its layout.

It is in the text, however, that the shortcomings of this edition are most obvious. It is studded with unexplained allusions and references which no English reader who was not already well-informed about Italy could possibly comprehend. We start on page 2 with "the macabre episode of the trial of Pope Formosus's corpse", a promising stimulus to an appetite which must remain unsatisfied, for [illegible] last we hear of it. Three pages later we are asked to remember the geographical relation of Genoa, cut off from the *via francig*... doubt the recollection would b... ful, but since there is no ind... where the latter—or, inde... former may be, this will b... minating to many people. A... one could go on through the... The "consular system" ap... but what was it? Today, to... no longer be assumed that a... public ready to read this boo... know about Guelf and Ghib... What measure is a *soma*... readers may ask? Is it the s... the equally obscure *salme*... turn up 130 pages later? A... ence to Cipolla is a proper ac... ledgment of that scholar's imp... contributions to economic h... but for all the guidance given t... context, he might as well... seventeenth-century merchant... other examples could be cited.

This would be less irri... again, if it were not incon... Either concessions must be ma... the form of an elementary app... and a small expansion of the... for uninformed readers, or must not; if the principle is r... nized in one place (as it is... explanation of *stellone*) the... should be by telling us wha... humiliation was which the... suffered at Agnani (one p... name, incidentally, which is... the index). Obscurities slow... and sometimes defeat the co... hension of a translation which... the whole, lucid and fluent... the less, there are failures then... above all in the inconsistent a... tion of rules of anglicization... not have Genova, Piemonte... Firenze; why, then, Acqui... and Freiburga? Why Antho... Padua, but Arnaldo of Br... Why turn the Syllabus into... if both are foreign and one is... familiar in this country? Wh... *métayage* instead of *mezza*... Above all, why turn Munich... [illegible] lator did not realize that n... episode of September, 19... which the author refers?)



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Italy since unity

GLORNEY BOLTON:
Roman Century, 1870-1970
306pp. Hamish Hamilton. £3.15.

In 1971 Italy has to be taken more and more into account as a major industrial country and one whose humane traditions are of ever-increasing weight on the international—and particularly the European—scene. The general lines of the story have been vividly brushed in by Mr. Bolton with that dexterity which we associate with the more dramatic articles in our newspapers.

And what a story it is! Indeed it is best told to those familiar with it by the admirable photographic reproductions in the book; of the noble old Garibaldi, saint of guerrilla warfare; of the uncouth king Victor Emanuel II; of Umberto and lovely Queen Margherita; of a beautified painting of Pius IX and of Popes in various poses who have followed him; of Cardinals Newman, Manning and Merry del Val (where is Cardinal Antonelli?); and of Mussolini in the early days "when he made the trains run on time". After this the photography becomes a little eccentric. There is a print of Mazzini, but no Cavour. There is, and very rightly, that underestimated statesman Alcide De Gasperi, who managed, while remaining loyal to his faith, to establish a democratic republic and resist excessive interference from clerical or papist circles (e.g., the well-known Dr. Gedda). Then we are led along strange paths. Henry James and his philosophical brother are relevant (mainly the former), George Gissing is the writer's (or publisher's) fancy. But why Hilaire Belloc? Belloc had many gifts, but he knew little or nothing of Italy and in his *Path to Rome* he describes, with gaiety, his difficulty after leaving France, in communicating with Italians.

Mr. Bolton tells a lively story when he draws on well-known sources such as Gregorovius, Augustus Hare, and even Henry James. But lively narrative is only convincing if it is accurate. When Mr. Bolton turns to speculation he can at times be amusing—as when, for instance, he contrasts the views of Gladstone and Manning and considers the possibility that Manning might, under different stars, have been British Prime Minister and Gladstone Archbishop of Canterbury. But on other occasions he is not only casually selective but neglects the most obvious source books. For instance Fr. Rolfe, Baron Corvo, though now popular and even sensational, had no effective influence on Italy of the past hundred years. The account of his life is surely misleading, as though the late A. J. A. Symons had never been in quest of him and we did but now realize that he was a very unhappy psychopath, a congenital liar and sponger, alas, with as big a chip on his shoulder as any writer anywhere.

The spasmodic nature of Mr. Bolton's reading will appal even the most casual of historically-minded people. There is no reference to the late Silvio Negro's *Seconda Roma*, though it could be said that that Italian writer had already written much of this book in far greater detail. The First Vatican Council is dealt with in the most summary way because Mr. Bolton appears never to have consulted Dom Cuthbert Butler's book on the subject, which is based on Bishop Ullathorne's letters. The Second Vatican Council suffers the same fate, though its complete documents, edited by Walter M. Abbott, are available in paperback.

This complaint has to be made with much regret. But no on... claim to write a serious hist... modern Italy without any refe... whatever, for instance, to Pro... Denis Mack Smith's edition... documents of the Risorgi... through Muriel Grindrod and... abeth Wiskemann, down to S... Carlo Falconi, uncommitted... rian of modern papacies. Lit... on occasion seems to suffer... the same fate as history. The... and patriot Tommaseo is m... unfortunately more than once. Colonel Montezemolo, who... murdered in the Ardeatine... and was known personally by... people still living.

A pity: because Mr. Bolto... doubtedly has talent as an im... tive writer. The fault may... with the publishers (who... virtually nothing about him)... than the author. In that case... a warning against a growing... among publishers [illegible] ... some other similar pretext.

Peter C. Smith's *Pedestal: Malta Convoy of August*... (208pp. William Kimber. £3.75... sober and highly detailed acco... the maritime operation whi... getting five merchant ships th... to Malta, enabled the island to... as an offensive base for attacks... Axis supply-lines to North... The issue was so important th... sides made it a major ope... involving battleships, cruiser... aircraft carriers as the main... element; land-based aircraft... rines and torpedo boats bei... major components of the co... German and Italian attack... secondary sources from bo... Mr. Smith reveals the comple... gallantry of the action with... and balance.

[O]ligarchs and [r]evolutionaries in [m]odern Bolivia

...BERT S. KLEIN:
...ies and Political Change in ...via 1880-1952
...p. Cambridge University Press.

...countries in Latin America ...been denied the European path ...cial change through the catalyst ...tal war. Bolivia, however, has ...scaped this happy state of affairs. ...war of the Pacific in which ...ia's outlet to the sea was seized ...ble ushered in a period of com...ive political stability and ...ght to an end fifty years of ...hic *caudillismo*. The main ...e of Herbert S. Klein's detailed, ...dent new book is the rise, de...ment and decline of the tradi...l oligarchy-based parties born of ...war and which were to die as a ...of another.

...litarily, the Chaco War has ...been regarded as a monument ...utility, but one of its conse...ces was to saddle Paraguay with ...authoritarian political structure ...which it has still not escaped; ..., in contrast, in Bolivia the ...ional parties were totally discre...and after a series of proto...utionary military-socialist re..., the Revolution of 1952 began ...first full-scale social upheaval ...the Mexican Revolution some ...years before. Professor Klein ...ses in detail the consequences of ...raumatic experience of the ...War, and the latter half of the [illegible] ...volution's origins, in which a ...e is built up about which there ...e disagreements over emphasis ...ot over the general outline.

...out the origins of the Chaco ...there is far less agreement, and ...r as the literature in English is ...rned Professor Klein is plough...lone furrow by approaching it ...the vantage-point of domestic ...an politics. Laziness, lack of ...ice, prejudice and the daunting ...inism of Bolivian politics have ...obstacles to a satisfactory ana...of the war's causes. The author ...ave none of the stock explana...which attribute the war to the ...nations of sinister oil interests. ...lame is placed squarely on ... Salamanca, whose obstinacy ...ly forced Bolivia into war but ...ung the military once it had ... The war is seen to have ...ed from the imperatives of ...an politics rather than from ...of oil imperialism (he is not ...ned with Paraguay's share of ...ame). From the modish view...of "dependence analysis" this ...em to beg the question, but for ...orian wishing to understand ...amics of Bolivian politics and ...ices and dilemmas facing the ...cal politician, Professor Klein ...its a convincing case.

...oughout the book runs the ...of personalist politics. In the ...after 1880 *caudillos militares* ...placed by *caudillos letrados*, ...red, as was Porfirio Díaz at the ...time in Mexico, by the moder...ideology of positivism. Sol...tired into their new profes..., discredited by failure in ... against Chile, while an ... in the economy laid the ...or the new politics. In this ... Bolivia's history between ...and 1920 follows much the same ... as other Latin American ...under the impact of the New ...ism. From 1880 to 1899 the ...ourgeoisie provided leaders ...conservative hegemony, and ...1899 until 1920 tin underpinned ...eral ascendancy. ...with the uncertainties of the ...is the two-party structure modified by the emergence of the two republican parties making a wider appeal to new *cholo* groups which expanded with accelerating urbanization. The 1920s—the key decade for an understanding of modern Latin America but still largely unstudied—saw an outburst of *indigenista* theorizing and an increased awareness of the economic and cultural causes of Bolivia's backwardness, but although the new *caudillos*, Salamanca and Saavedra, worked within the old assumptions they no longer drew their support solely from the old forces. Particularly significant in this respect was Siles's deliberate appeal to generational discontent, and Professor Klein brings out well the important catalytic role which students played both before, during and after the Chaco War.

The stability of the old system rested on the massive inertia of the Indians who comprised a majority of the population (although the pioneering work of Condarco Morales on the Indians' role in 1899 suggests that in Bolivia, as in Peru at the same period, Indians were by no means as passive as traditional accounts have led us to believe). They were nevertheless outside the political nation and many were outside the economic nation as well. The Chaco War not only broke this inertia by bringing them into the army but also shattered the beliefs of the hitherto dependent middle groups, the crisis among whom is reflected in the social novels of the Chaco War which, if they did not produce a writer of the stature of Roa Bastos, still deserve to be taken as seriously as the over-studied novel of the Mexican Revolution.

Professor Klein sees the political turning-point in the Concordancia of 1939, in which the traditional parties attempted to form a united front, openly espousing their own class interests, thus breaking down the old intra-class party structure and inaugurating a "fierce inter-class political struggle for survival". Although civilist in inspiration, the lack of any mass following forced the old parties to turn to those elements in the army which were resentful of the rise of radical junior officers working through the conspiratorial lodges.

The treatment of the "military socialist" regimes of Busch and Toro is particularly interesting in the light of current views about the military's potentially revolutionary role. Apart from the crucial importance of the lodges and the veterans' organizations, the particularities of military politics are not spelt out; but enough is shown to see that although soldiers were able to give an impetus to both the organization of labour and to the emancipation of the Indians, the army as an institution was not a revolutionary force and hence the *rosca* was able to turn to the army as an ally in its struggle with the newly roused forces of the left. Military as well as civilian politicians suffered from personalist factionalism, and 1952 was to do little to change the pattern.

To understand the mechanics of personalist politics we need a technique akin to "Namierization" in order to tease out familial, personal and regionalist affiliations. These last are perhaps not given sufficient weight by Professor Klein, for although it is true that parties as such have not been organized on a strictly regional basis, the personal followings (of *cochabambinos* or *sucreños*) of individual politicians are often bound together by strongly shared regional sympathies. Over the next few years it is likely that this may become institutionalized in a regionally based *sucreño* party, as the Oriente begins to develop its vast resources.

We also need to know more than we do of the psychological make-up of politicians and public figures. This is difficult because of Latin Americans' reticence; few politicians write memoirs; fewer still leave letters which their families are prepared to see published. Professor Klein is able to make Salamanca a credible figure thanks to Alvéstegui's fine three-volume biography—a rarity in Latin American historiography. Salamanca's career exemplifies the problem faced by the intelligent, restless and energetic in a provincial political milieu—much as Paz Estenssoro's does after 1952. The absence of credible alternative policies, of credible alternative leaders encourages the *continuismo* of the able.

Succession crises recur as a consequence of the failure to institutionalize political procedures. It may be that politics fulfils a different sort of function in micro-nations in contrast to those which can offer alternative openings in industry, commerce or literature. The aspiring entrepreneur like Patiño or Suárez, two of the greatest entrepreneurs of modern Latin America, looked for a wider world stage for their operations and left their Bolivian interests to be managed by agents. For literary fame the accolade of Paris or Madrid and more recently of Buenos Aires or Mexico City is a necessity, and although the frenetic pursuit of sexual conquests might provide an outlet in the tropical exuberance of Central America or the Caribbean it can scarcely do so at 15,000 feet. In Bolivia it would seem that politics alone satisfies restless power drives.

This is a problem common to all smaller nations from Central America to Paraguay, but in Bolivia it is exacerbated by the tension between potential and reality. Although economically and strategically, Bolivia should be a power to reckon with, historically it has been doomed to impotence. Awareness of the country's geopolitical importance, recognized by figures as disparate as Ostria Gutiérrez and Che Guevara, is blunted by the Mediterranean complex—by the sense of historical grievance at being excluded from the sea and at being hemmed in by neighbours who have plundered it in the past. Santa Cruz's Bolivian-Peruvian Confederation was foiled by the Chileans who also annexed the nitrate fields and cut off access to the Pacific (the memory of which Chilean politicians now hope to conjure away by the Andean Pact): Brazil annexed rubber-rich Acre and, finally, Paraguay blocked expansion in the Chaco.

The ability to break the circle of dependence has been hampered by the dead weight of a depressed Indian population and of a self-regarding oligarchy. Unlike Mexico or even Peru, Bolivian nationalism cannot be fanned by memories of a great historical past. Apart possibly from Franz Tamayo, *indigenista* theorizing has been weak.

Bolivian intellectuals, surrounded by the visible degradation of a suppressed Indian populace, find it difficult to share the illusions of the Lima-based intellectuals of Peru, nor can imaginations be fired as in Mexico by the presence of great ruins—the state of those at Tiahuanaco, at least in 1963, seemed evidence of a lack of pride in indigenous achievement, and the inability or unwillingness of many urban intellectuals to learn Indian languages echoes old cultural values. Nationalism in Bolivia lacks a mystique or a social myth which can mobilize a culturally divided population in collective endeavour.

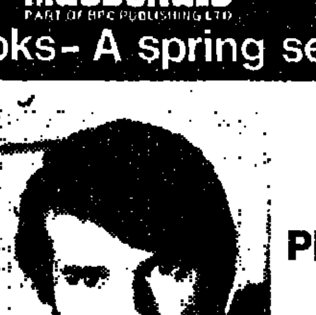
Another fundamental question raised by Professor Klein's book is the function of ideology. He shows how ideology fuelled traditional parties when in opposition but was jettisoned as soon as power was attained. The contest was one between the outs and the ins, with both accepting in power the postulates of classic liberal government. In contrast, for minority groups with no prospect of attaining power, ideology becomes a surrogate for action: an ultimate truth in a world of constantly shifting alliances between personalist cliques. No Latin American country can compare with the persistence, longevity and multiplicity of the Bolivian left.

Inevitably perhaps, analysis of Bolivia's troubles comes back to that Nessus Shirt of Latin American politics—the middle classes. Bolivia is little different from its neighbours in the weakness of its middle class, not only in numerical terms but in the preponderance of the liberal professions within it. Professor Klein criticizes the widely held view that the origin of the 1952 Revolution must be sought in the overproduction of unemployable members of the liberal professions who become the pacemakers of revolutionary politics. He adduces figures to show that there has been a relative decline in lawyers, the most politicized profession, since the era of political stability in the early years of the century. But this misses the point that only a small percentage of students ever graduate, and although those who do may form the political elite the far larger number of those who drop out join the army of job-seekers: it is they who provide the crucial intermediate cadres of political factions. From these volatile, resentful, unsuccessful (in terms of the society's norms) also-rans stems much of the post-Chaco War (and post-revolutionary) instability. As elsewhere, a malfunctioning, ill-conceived and outdated educational system is a great breeder of discontent as well as a magnifier of expectations which cannot easily be fulfilled.

Professor Klein has made good use of Bolivian press collections, although other archives have not yielded much material (has the State Department no illumination to offer?). More use might have been made of congressional debates, and interviews with only six political figures make a meagre haul; but these are small omissions in a book which is more thoroughly researched and documented than any other on modern Bolivia. It cannot be ignored by anyone interested in that tormented country and should be a standard work for many years to come.

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Family books – A spring selection

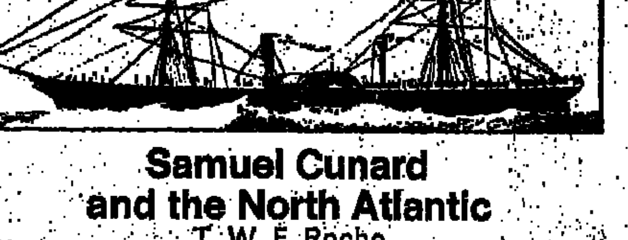


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Saving Yeats from the critics

W. B. YEATS :
Uncollected Prose
Volume I: First Reviews and Articles 1886-1896.
Edited by John P. Frayne.
437pp. Macmillan. £8.

MARJORIE PERLOFF :
Rhyme and Meaning in the Poetry of Yeats
249pp. The Hague: Mouton. 48fl.

A. NORMAN JEFFARES :
The Circus Animals
183pp. Macmillan. £3.50.

HAROLD BLOOM :
Yeats
500pp. Oxford University Press. £5.25.

GEORGE BORNSTEIN :
Yeats and Shelley
239pp. University of Chicago Press. £3.95.

BERNARD LEVINE :
The Dissolving Image
180pp. Wayne State University Press (Trans-Atlantic Book Service). £3.15.

W. B. YEATS and THOMAS KINSELLA :
Davis, Mangan, Ferguson ?
72pp. Dolmen Press. London: Oxford University Press. £1.25 (paperback, 60p).

ROGER McHUGH (Editor) :
Ah, Sweet Dancer
Correspondence of W. B. Yeats and Margot Ruddock.
142pp. Macmillan. £1.75.

There is a witty saying attributed to an American woman writer: "There is a great deal to be said on behalf of the culture and civilization of the old South, but not quite so much as *has* been said." The most fervent admirer of Yeats, who certainly was one of the greatest poets writing in the English language in the late nineteenth and the twentieth century, might nevertheless sometimes be tempted to echo that tart remark. There is a great deal to be written about Yeats . . . but all that much? Yeats, after all, is a difficult poet; but not difficult in the same way as, say, Eliot, Pound, Dylan Thomas, Wallace Stevens are difficult.

Yeats writes in coherent grammatical sentences, in a metric that is free and flexible but traditional; all his poems from the earliest to the last make sense at a first reading; he is never elliptical or fragmentary; and if his poems as a whole are a kind of life-commentary, he provides himself in his *Autobiographies* and in many prose essays and posthumously collected letters the kind of background material a reader of that life-commentary needs. He was also a theoretical, though not a practical critic, of nearly the first order; and the selection of *Essays and Introductions* brought out by Macmillan is probably a better guide to what might be called—with all due respect to W. K. Wimsatt and Monroe C. Beardsley—his poetic intention than all the books that have been written about him since his death.

In trying to interest a class of undergraduates in Yeats, all one has to do is to read the poems aloud with a certain conviction, and after the reading, or possibly before it, give a certain iron ration of information about Lady Gregory, Robert Gregory, Maud Gonne, Olivia Shakespear, and so on. Where gyres and cones and phases of the moon come in (they tend not to come in, in the major poems) a piece of chalk, a blackboard, some reference to cyclical theories, or recurrence theories, of history are usually enough. After all, it is the *poems* in their extraordinary fusion of the most arrogant eloquence and the gentlest or most self-mocking modulation, in their starting a complex argument and stopping it short in the last stanza with an abrupt, polite, self-questioning gesture, that matter. There is, to be sure, Irish history too, but Irish history is very interesting and dramatic, and a good student of Yeats will get hooked on it for its own sake. Do we really need all these "damned, thick, square books"?

This introduction should be taken as a mild explosion of spleen. It does not mean that some, though not all, of the volumes under review are not both readable and interesting in themselves and, even for the Yeatsian whose hand is subdued to what it works in, valuable. John P. Frayne's collection of early reviews and articles, *Uncollected Prose*, is a very conscientious piece of work. Yeats was also a very conscientious reviewer. But all collections of reviews, gathered together in a book, look tired. The energy and vivacity that one admires in a weekly journal somehow grow stale or forced when gathered between covers.

What is important in the collection is the main stress on the existence, or the possibility, of a specifically Irish literary tradition, and the interest in folk or balladic literature elsewhere—a review, for instance of a book about the Ainu, another on some very inept translations of Greek folk poetry. A review of Todhunter's biography of "Patrick Sarsfield, Ireland's darling" shows a certain coolness about Sarsfield but an admiration for Todhunter's historical objectivity; young Ireland needs scholarship rather than rhetoric. Professor Frayne speaks, on the whole justly, of Yeats's kindness to "poetic amateurs".

The review of the Greek translations is not kind; but, as Professor Frayne says,

> On matters of technique he was a strict reader. A poet need not have shared Yeats's views on the universe if he was a strict craftsman; Yeats disliked prose-poems and he never found much merit in metrical experiments. Such deviations could draw from him the very uncharacteristic, pedantic rebuke: "The best critics are not convinced that wild and irregular measures are perfectly legitimate."

Yeats never wrote in "irregular measures", though he used metre to the full, perhaps without any technical consciousness that he was doing so.

Rhyme and Meaning in the Poetry of Yeats, among the books listed above, is the one work of pure, exact, and scrupulous scholarship. If Yeats was a traditionalist in metrics in the strict sense, in the handling of lines of verse, he was extraordinarily free and innovatory in his handling of rhyme. Some of this freedom may have come from the phonetic differences between correct Anglo-Irish speech and received standard English in Yeats's time. Some was clearly deliberate. In a fascinating set of tables, based on a thorough working through of the great Variorum Edition, Marjorie Perloff catalogues all the instances of tertiary-stress rhyme ("tense/violence"), weak rhyme ("unsubduable/fell"), unaccented rhyme ("unison/companion"), tertiary stress and consonance rhyme ("flood, multitude"), tertiary stress and eye-rhyme ("gravity/eye"), and more possibilities than one can list here. The catalogue is not merely mechanical.

A long chapter on the two Byzantium poems makes a very persuasive case for regarding the rhymes in these two great poems—say "winding-cloth" and "mummy-path", "recede" and "abed", both phonetically imperfect—as linked together, loosely, by symbolic association and more tightly by precise verbal schemes such as antithesis, synonymity, metonymy. Miss Perloff's book is not, of course, easy reading; but for those few readers who are equally addicts of Yeats and of linguistic-semantic close analysis of poems it is a must. Reading it closely with the poems gives a sudden X-ray-like illumination of their skeletal and muscular form.

Norman Jeffares is one of the solidest and most productive Yeats scholars of our time, and he has the great advantage of a certain natural intimacy with his subject, being, like Yeats, an Anglo-Irishman. He has an inner feeling for the atmosphere in which Yeats was brought up, and perhaps the liveliest essays in *The Circus Animals* are the two at the ends not on Yeats himself but one on his fascinating father, John Butler Yeats—not a major figure in the history of British art but an extraordinarily sensitive and intuitive portraitist; and on Oliver St. John Gogarty, —a very fine minor poet, and a writer of prolix but sometimes very vivid memoirs, who has suffered in general estimation from being identified too much with Joyce's "stately, plump Buck Mulligan" (Buck Mulligan is a bit of a brute, but a number of critics have noticed that in spite of this fact he tends, when he appears in *Ulysses* with his outrageous coarse jokes, as in the hospital chapter, to cheer things up a little). Professor Jeffares is good at explaining key ideas and approaches of Yeats to audiences or readers without perhaps much preliminary acquaintance with these. He does not, in any improper sense simplify, but he might be said to popularize in a good high way. There are some marks of haste in writing or in proof-correction.

More broadly, Professor Jeffares's style, always admirably lucid, is never individual or distinguished. Such a sentence as this, true and just as a general judgment, but in which every phrase seems a cliché, is all too typical:

> By the middle period Yeats emerged from the twilight of aestheticism into a cold dawn of sardonic directness as he began to allow public themes their place in this new poetry, stripped of decoration, through which he now pursued equally naked truth.

In the essay in which this sentence appears, "Yeats, Public Man", it is also perhaps rather lazy—though the essay, or a version of it, was once broadcast on Radio Telefis Eireann—to end up by quoting the whole of "Among School Children". This, to be sure, is one of Yeats's very greatest poems; and no doubt Professor Jeffares read it aloud very effectively over the Irish air. Nevertheless, those who buy his book will know this poem by heart; and would possibly rather pay for another page and a half of Professor Jeffares's prose than for a small-print reproduction of a very great poem which is already available to them in a more agreeable type and setting. Perhaps Professor Jeffares in collecting these pieces has not distinguished sufficiently in his own mind between the affability and ease of comprehension, which are proper to the public lecture and the popular article for intelligent novices, and the kind of strenuous struggle with new ideas, new perceptions—the struggle indeed with the critic's own use of language, as it seeks to embody new thought—that tends to be the mark of such critical writing as is likely to last. Nobody could impugn the extraordinary range and the detailed accuracy of Professor Jeffares's scholarship. But although he writes a very clear and correct and literate prose, he never seems to write an individual sentence that anybody would want to remember.

Harold Bloom's *Yeats* is, in Yeats's own sense, the antithetical mask of Professor Jeffares's. There is hardly a sentence or an idea that is not controversial and memorable: Mr. Bloom, who is a Professor of English at Yale, does not understand Yeats's background with anything like the ease and intimacy with which Professor Jeffares understands "the indomitable Irishry". But the very distance of his perspective and, paradoxically, his dislike of many elements in that Ascendancy tradition which Professor Jeffares accepts—not uncritically but un-selfconsciously, as we all accept a tradition into which we are born—give Mr. Bloom's book a freshness and sharpness, an originality, which is a rare virtue in studies of Yeats. It is a deliberately surprising book. "Reading well", says Mr. Bloom, "for a strong or potentially strong poet, it is necessary to read as a revisionist;" And, in a sense, Mr. Bloom reads as a revisionist all along the line; he does not leave very much of our currently accepted, and growingly conventionally accepted, picture of the "modern movement" in poetry unshattered. Yeats, Hardy, and Wallace Stevens, we learn on the first page of his preface, are the three poets of this century "whose work most merits sustained comparison with the major poets of the nineteenth century". The reputation of Eliot and Pound is an odd phenomenon and they "may prove to be the Cowley and the Cleveland of this age, and therefore a puzzle to future historians of our sensibilities".

Yet Yeats himself is to be judged by severe standards. Yvor Winters was right to see that he was a romantic rather than a metaphysical poet, and it is true that there is "much nonsense in Yeats's ideas and much that is necessarily pernicious from a humanistic (or even a humane) point of view". But there is wisdom as well as nonsense in Yeats and, if he does not speak directly to our condition as the "representative humanistic poet of our time", Yeats, like Lawrence, should be valued as a creator of "private apocalypses" that express, centrally, an "intense but equivocal" rebellion against our time. He is a great poet but not, as Blackmur thought, "the greatest lyrical poet since the seventeenth century. The critical question is how he measures up against his own early masters, Blake and Shelley.

All this is refreshingly new, and on the influence of Blake, Shelley and the pervasive influence of a lesser writer than these, Walter Pater, Professor Bloom is excellent. On individual poems he writes with penetrating appreciativeness, but always well this side idolatry. It is refreshing to find a critic stating both, what is clearly true, that "Under Ben Bulben" is a "bad and disturbing poem"—though Professor Bloom is not quite the first critic, as he thinks he may be, to point this out—and also (though here one might be less inclined to agree with him) that it is, in Yvor Winter's phrases, a "clear summary" of Yeats's "ideas and attitudes" as a "final statement".

The stridency of the poem, which makes it bad, is the stridency of a sick old man's over-simplifications. Not for finality, perhaps, but for maturity, for what Professor Bloom calls "wisdom", one might go rather to "Among School Children"—which Professor Bloom thinks a poem somewhat misunderstood and overpraised, but nevertheless one of the few in which "Yeats knows his own limitations, and the limitations of poetry, and of thought". Or one might go to "A Prayer for my Daughter", a poem which Donald Davie admires for its Augustan poise and which Professor Bloom rightly finds "highly satisfactory", though noting with his usual acuteness that "though it makes much of casting out hatred, social hatred is an undersong through much of the poem, which has the virtues and faults of its implicit polemic". Or one might find wisdom, very different from the silly glorification of war, in "Nineteen Hundred and Nineteen", which Professor Bloom rightly sees as "one of Yeats's masterpieces", comparing its lyrical acceptance of loss to that of Shelley in the "Ode to the West Wind". Such brief citations can merely suggest the author's astonishing originality, an originality coupled with an equally astonishing industry. This is one of the few books of a purely critical kind on Yeats that, whatever one's degree of [...] to or dissent from its specific [...]ments, deserves to rank as a c[...]

No such claim can be made [...] other books on our list. George Bornstein's *Yeats and* [...] patiently explores those [...] Professor Bloom deals with [...] summary, if more brilliant[...] Both writers should be supp[...] with Yeats's own very fine, [...] revealing, essay of 1900, "The Phi[...]losophy of Shelley's Poetry" [...] nard Levine's *The Dissolving* [...] on the other hand, bears ev[...] of being a research thesis [...] to the printer too hastily. [...] ment about "Among School Child[...]ren", that "the poem ap[...] resolve the influx of images [...] creative imagination, forming [...] person of the speaker a m[...] illumination", sounds [...] vapid—not strikingly right, [...] even strikingly wrong—if [...] pares it to the crisp page an[...] devoted to the poem by [...] Bloom.

Davis, Mangan, Ferguson? [...] other hand, usefully supp[...] Professor Bloom in an area [...] is somewhat less thorough the [...] treatment of the Blake and S[...] influences: the importance [...] young Yeats of Irish Gaelic [...] poetry in translation. It is inte[...] to find Yeats particularly [...] George Fox's version of "[...] from Mayo". A writer in th[...] recent issue of *Shenandoah*, [...] ently without this evidence [...] him, notices the similarity of [...] Fox's couplets—

> They're altered girls in Irrul a[...]
> proud they're grown and [...]
> With their hair-bags and the[...]
> knots—for I pass their buckles [...]

to one of Yeats's in "The C[...] Cromwell":

> They have schooling of their ow[...]
> pass their schooling [...]
> What can they know that we kn[...]
> know the time to [...]

Davis, Mangan, Ferguson we[...] great poets—Thomas Kinsella [...] to judge them rather more [...] than Yeats [...] but [...] Frayne's collection of early [...] shows also how important [...] and Ferguson were to the [...] Yeats, particularly in giving [...] only access, through translat[...] the tradition of Gaelic [...] poetry. Davis's work raised a [...] ent problem: that of how far [...] can express direct and simpl[...] ical passion without falli[...] rhetoric. In his later poe[...] political themes, Yeats, who ha[...] so ready to "wring the n[...] rhetoric" in the 1890s, b[...] realize that great poetry on [...] themes cannot subsist without [...] ric.

Finally, *Ah, Sweet Dancer*, [...] correspondence with Margot [...] dock, tells a sad little story, [...] which Yeats personally co[...] a more sympathetic light th[...] might have expected. Mrs. R[...] was a very pretty—pretty rath[...] beautiful—young actress, with [...] ably a frail talent for the sta[...] an even frailer talent for [...] Yeats did not much improve [...] verses by rewriting them. S[...] mentally unstable, and if Ye[...] blame at all it is for accept[...] readily her adoration. But [...] rejected it might have bee[...] fatal. She went mad before [...] own death, in the year 193[...] survived him for more tha[...] years, "in some lonely twiligh[...] mind", dying in 1951, even th[...] only forty-four.

Perhaps her most lasting m[...] is the lovely poem which Yeat[...] in love of her youth and grace [...] pity for her madness, [...] Dancer". He sent a draft of th[...] to the other great woman fr[...] his last years, Dorothy Wellesl[...] got a tart reply: "No, I do n[...] for your poem 'Sweet Da[...] Women beware women!" [...] Ruddock's face in the photog[...] the frontispiece and on the [...] of this volume still disturbs [...] its frail prettiness and expre[...] slightly clouded intensity. [...] bad luck lay in her way, eve[...] had not had the bad luck to [...] great poet. One is not sure [...] of judgment one is making [...] says that clearly Yeats [...] kind.

[G]etting put asunder

[DA]VID MORRIS :
[The] End of Marriage
[...]pp. Cassell. £2.10.

[...] field where rationality and the [...]lying of objective information [...]h take second place to overheated [...]mic, David Morris has brought [...]the considerable feat of writing [...]t Mr. Quintin Hogg, as he then describes in his preface as "a [...] man's guide to marriage law [...]en by a lawyer". The author, became a barrister in 1949, has [...]lised as a solicitor in London [...] 1955, and for the whole time [...] been concerned chiefly with [...]ree work, against a personal [...]ground of twenty years of happy [...]iage. His book traces the deve[...]ent of divorce laws in England [...] pre-Reformation times, making [...] that, again to quote Lord Hail[...]m, "divorce law . . . is about [...]omics. Divorce is not so much [...]nd of one marriage as a licence [...]ontract another." Along with [...]presentation of the facts Mr. [...]is promotes convincingly his [...]f that, in some instances, [...]ce reform has weakened the [...]ion of women in marriage:

> [...]hundred and twelve years after [...]ce first became available in a [...] of law, women's well-justified struggle for equality has now ended in a situation where a divorce can be forced on an innocent wife against her will after years of marriage. A well-meaning attempt to help illegitimate children has put the young mistress in a stronger position than the old wife, although in her turn the young mistress will become an old wife.

For many non-specialist readers, the relative ease with which a marriage could be dissolved in pre-Reformation England is likely to be a surprise. In seventh-century England marriages were declared dissoluble by mutual consent as well as for adultery, desertion, impotence, relationship, long absence, or captivity. Even after the Church had imposed a stricter concept, the possibilities of obtaining a decree of nullity by establishing either consanguinity or affinity between the partners were so ample that it was well for the institution of marriage that, in practice, they were exploited only by the rich and powerful.

Cranmer considered a reform that would have allowed divorce on grounds which included contumacious desertion after two or three years, "deadly hostility", and persistent cruelty, but it did not get on to the statute book, and, by the seventeenth century, rigour was setting in, even if not without opposition—see Milton: "It is probable or rather certain that everyone who happens to marry, hath not the calling, and therefore upon unfitness found and considered, force ought not to be used." Between 1700 and 1857 there were fewer than 250 divorces by private Act of Parliament, and only four of them were obtained by women.

In 1968, with a population six times greater, there were 45,036 decrees absolute. A vast question-mark hangs over the projection since the coming into effect of the Divorce Reform Act of 1969. Mr. Morris is among those who believe that, even when divorce by mutual consent is available (how often, one may wonder, does that kind of mutuality consist of eager initiative on one side, resignation on the other?), there will still be a very large number of petitions based on adultery if only because, when a marriage has effectively broken up, one or other party is likely to object to waiting two years for a divorce by consent. He thinks there will be a steep drop in the number of defended cases, but the mudslinging which goes with them will probably merely be transferred to the subsequent proceedings to settle details of maintenance and custody. Here "fault", a concept not greatly in favour at present, will have importance. For himself, Mr. Morris, while agreeing that there are often faults on both sides, believes that, in many cases, if all the facts were known, "most people would say that far more of the fault was on one side than the other". None the less, he favours divorce by consent, and he does not think that, because it is available, "people will rush off to the Divorce Court after a slight tiff".

There remains the position of the wife, particularly the middle-aged wife, whose husband goes off with a younger woman. As Mr. Morris reminds us, there are far more young women prepared to set up house with older men, in or out of wedlock, than there are young men prepared to set up house with older women. Now the younger woman can push her partner into aggravating the injury by crowning the desertion with a divorce, which is as unmerited as it is undesired by the wife. It is hard not to agree with the author when he suggests that "the champions of women's rights have been asleep during the past few years and will wake to find that the male has won the last battle in a hundred years war".

[C]limate of the welfare state

[...]CE WARHAM :
[Soci]al Policy in Context
[...]p. Batsford. £2.50.

[...]y is the writer who, occasion[...]ng upon astuteness, finds him[...]or herself matched with the hour [...]recisely as the author of this [...] Miss Warham, Senior Lec[...] in Social Administration in the [...] of Sociology at Keele, [...] in detail the terms of refer[...] of a study which, one suspects, [...] to attract more than its quota [...]ose vaguely orientated students [...] want to do something to do [...] people if you know what I [...]". Having established that [...] services, like any other type [...]ocial institution, not only may [...] must be analysed and assessed [...]ectively as is humanly possible, [...]akes clear that social policy, [...]ther component of social ad[...]tration, besides being a legiti[...] object of study and investiga[...] is also "one of the instruments [...]h which the society of the [...] . . . is determined". So the [...]ringent academic standards do [...]ebar a student or teacher of [...] administration, in his capacity [...]en, from having an attitude to[...] it. In a democracy the legis[...] which determines the form [...] the social services will take depends ultimately on a consensus of such attitudes which constitute the social climate of a period.

The climate which saw the birth of what is rather loosely described as Britain's welfare state, from which the author selects two elements, social security and, particularly, the National Health Service, as characteristic examples, was the total reverse of the nineteenth-century utilitarianism, which held that the greatest good of the greatest number would be achieved by leaving each individual to seek his own welfare in his own way. The services established in the 1940s were based instead on a sense of mutual responsibility between members of a society which was conceived as a unity, not as a collection of social classes shut off from each other by watertight bulkheads. There was much emphasis on the fact that citizens would use them as a right, not receive them as a charity. Miss Warham conveys this particularly well: "No longer was the use of a statutory social service to make the user beholden to the rest of society: it was intended to emphasize his membership of the community rather than his segregation from it." There was great stress also on equality of treatment. It is worth noting that most of these reforms came into being under a Coalition Government.

The accelerating changes of the intervening quarter of a century have revealed the unsuitability of a good deal of the original structure of the services, which was the normal mixture of historic inheritance and what could be steered between the pressures of the various lobbies. Are the principles still valid in a vastly different age? Let us be clear at the outset that they are not necessarily sacrosanct. Perfectly respectable as well as highly intelligent people hold that "the true object of the welfare state . . . is to teach people how to do without it", and even utilitarianism, if in its cruder forms it now seems a shade outdated, is not a disreputable creed.

The vital point is that the British electorate should grasp what is involved in certain modifications of the social services which have been announced or are being contemplated by the present Government before it accepts or rejects them. Its essentials are almost painfully simple. The question, as the author says, is: "Do we . . . or do we not want to move in the direction of a situation in which statutory social services will be provided for the low-income section of the population only?" Do we, in fact, want to reconstitute the two nations whose frontier, twenty-five years ago, seemed to be blurring?

The author draws many of her examples from the National Health Service, whose universal character now appears to be threatened. Here, again, there are respectable advocates of a major alternative operating in the free market, to the great benefit of medicine, generally, as well as of those patients who could afford access to it. Writing five years ago, one of the most sincere of those advocates was forced to admit that, in a situation of overall scarcity of medical resources, such a policy would involve a serious drain on the N.H.S. itself. Therefore, since the N.H.S. was popular, it would be political suicide for any government to take such a course. The writer was Mr. Enoch Powell, then Shadow Minister of Health. The electorate might do well to meditate on the first half of his conclusion while Mr. Heath and Sir Keith Joseph take to heart the second.

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Illiteracy among infants

FELICITY HUGHES :
Reading and Writing before School
[...]

In his eulogistic introduction, Glen Doman, of *Teach Your Baby to Read* fame, writes: "This is a joyful book full of equal parts of bubbling happiness and good sense." And well Dr. Doman might rhapsodize, since Felicity Hughes is the kind of disciple and propagandist most authors dream about, constantly acknowledging her debt to him for stirring her interest in the teaching of very small children and basing her methods firmly on his.

On one small aspect readers can take comfort: although Mrs. Hughes is as enthusiastic as her master, her writing is less prone to sentimental and ungrammatical excess. For the rest her book is as loitchingly naive and as obdurately idiotic as Dr. Doman's. She quotes from recent philosophical works to show that the written word is exactly analogous with the spoken word, both being symbols, and concludes triumphantly that if baby can grasp one he can grasp the other. The point she misses is that in no known society have people started off communicating with their infants by handing them notes.

The sad fact is that no one really disputes that children of two or younger can be taught to read and write. Mrs. Hughes is clearly one of those lucid, unruffled mothers who could teach her own two daughters as constructively and as amiably as she taught other people's children professionally. She brings out well the strong points of the Doman system—the large print, the meaningful words, and the need for constant encouragement. She sensibly added phonics to her daughters' diet at an appropriate stage, to give an underlying logical structure to the learning game, an amendment to his plan which Dr. Doman opposes in his foreword. The way she introduced her younger daughter at not yet three to writing, and found that the child did have the manual control to trace over her mother's words on the blackboard and then the concentration to learn the shapes of the letters, is described in detail.

Such an approach may be unexceptional, but it is also obvious. For centuries some mothers have been using a medley of similar methods with their children. Dare one whisper that the idea of labelling everything in the room has even occurred to many teachers of the reception classes in primary schools? It is perhaps salutary today for the respectability of the mother as a teacher of literacy to be reaffirmed, but there is nothing new in the notion.

The big question Mrs. Hughes does not face is why we should want children to read and write at two when they can be enlarging their experiences of reality in all their day-to-day activities and entering the world of the imagination by the stories that are read to them. If the library of the reading two-year-old is to consist of such volumes as Dr. Doman's *Nose is Not Toes*, is it not better to postpone literacy until proper literature can be understood by the child reading on his own?

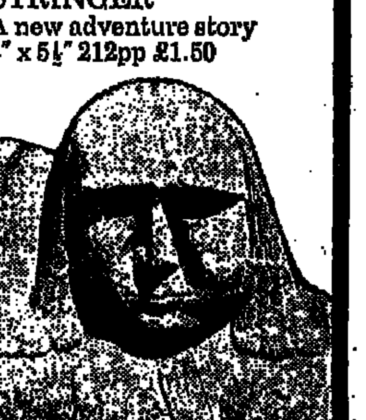
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TIMES PAST — THE TIMES

T·L·S

70th Year — 12 MARCH 1971 — No. 3,602

Commentary

At a fearsome £8, Keith Thomas's large book on *Religion and the Decline of Magic*, which is reviewed on the opposite page, is surely not designed for casual acquisition by anyone without institutional funds to support him. And even some historians will be scouring its pages for well-tried maledictions against the "cunning men" (see opposite) of publishing, who have set a high price on an indispensable work. If this degree of inflation in book prices persists, the gap between what people think they ought to pay for books and what they are faced with paying when they get inside a bookshop, may soon become too wide to be easily crossed.

A book does not seem to be thought of generally as expensive an object as it actually is. In 1968, in a bookshop in the middle of Manchester, 614 book tokens were sold in the last seven shopping days to Christmas: 438 of them were for £1 or less. Those who give book tokens for Christmas presumably fancy that they are giving a substitute for a book, not a contribution towards a book, and it is an absurd thought that a £1 book token will now buy only an eighth share in *Religion and the Decline of Magic*. At this rate, bookshops will soon be offering hire-purchase terms.

The statistics about book tokens in Manchester come from Dr. Peter Mann's newest essay in the socio-economics of reading: *Books: Buyers and Borrowers* (208pp. André Deutsch. £2.50). The chapter in question is called "Books as Gifts" and it sticks doggedly which may be a pity to what Dr. Mann found out from research done in Yorkshire, Manchester and London; it would have been bracing to have been led on more excursions into social anthropology, where the exchange of gifts has always been treated as a privileged episode of cultural life.

Dr. Mann also has findings to pass on about the use of bookshops (or two bookshops at any rate: Dillon's in London and Ward's in Sheffield), the use of public libraries and the reading of Romantic novels, based on questionnaires returned by members of Messrs. Mills and Boon's mailing list. He has prefaced all this stern, empirical stuff with some comments of his own about the ways in which people hear or read about books in the first place before deciding whether to buy or borrow them.

This chapter, as he admits, is more gossip than sociology, but some of its conclusions would be very telling if they were backed up with the right tables. Dr. Mann suggests, for instance, that literary editors of newspapers and periodicals think surprisingly much alike when they pick out books for review in their columns, with the result that a few books are reviewed very extensively and a great many neglected altogether. It would be well worth establishing the facts of a matter like this, since the selection of books for review in non-specialized journals is one of the small ways in which a hegemony of taste can be perpetuated.

* * *

Most guide books are still written for properous burgesses, who are responsible for their own locomotion about the country of their choice and expect to be instructed what to see and how much to admire it in the well-upholstered prose to which they are accustomed and which is doubly reassuring when you are a thousand miles from home. But the tone and scope of the travellers' tips offered by a Baedeker are not much good for the drop-out bumming a lift along the road to Katmandu, whose destination is more ambitious and daily needs more primitive.

Happily, those hoping to free-load their way this summer to an inaccessible guru now have a guide that will at least get them to the frontiers with the East: a *Hitch-hiker's Guide to Europe* (254pp. Pan. Paperback, 35p). The author is Ken Welsh, a stylist of the motorways if ever there was one, and a man who does not believe too much in knowing where you are going: "You can set out from London to go to Rome and end up in Lisbon and what the hell? Rome will still be there next time around." But Mr. Welsh is clearly a man too who has been across the road and into the trees with Ernest Hemingway, because

> there's a dark side too and it comes when you're twenty-seven miles from nowhere in the middle of a black night with rain drenching y you've got no tent and comes when you're sick, you're tired. Mostly it loneliness has you lik you've got to be with pe light place, a warm place.

Hitchers who are still go through with it after poetry of Mr. Welsh's tions get plenty of ad what's cheap and whe quite a lot in the *Guide* that you will not orthodox vade-mecums temporary *wanderlust* lust as wander and Mr. summary indications chances of sex in va the continent (low in S Scandinavia, if not qui legend has it; but the vi who sets off for S ends up in Madrid ma in Mr. Welsh's philosoph ness).

When it comes to the in Europe, not much h over the years; older may be in a rut but the has its grooves. Yet if Mr. Welsh recommend ones, they are designat ingly up-to-date ways. however "fantastic", are for "art freaks"; whi sample of the exempl which the author prese face of awesome events. Take the entry laneum:

> Not as fascinating as Pomp Mount Vesuvius, the villain is a volcano 3,984 feet hig still active. You can walk u if you're feeling fit or take sive chair lift if you're not down into the actual crater fumes drifting out from interesting stuff.

Or that for the Alcazar in "which was the scene of a dous siege during the Civil For which reminder that tory to some is old history to many more, one referring to Mr. tarian glossary of phrases: *gracias* (reco pronunciation *grar-thee-ass*).

Soldiers of the Republic

J. BOWYER BELL:
The Secret Army
A History of the IRA 1916-1970. 405pp. Anthony Blond. £5.

Although Dr. Bell effectively starts his narrative with the 1916 Rising, the style "Irish Republican Army" did not come into anything like general use until the later stages of the 1919-1921 Troubles. Patrick Pearse's followers in 1916 were known as the Irish Volunteers, and it is a nice question whether, if he had survived, he would have accepted the Dominion settlement offered by Lloyd George in December, 1921. The 1916 demand was for an Irish Republic, but many of the Volunteers who then fought subsequently closed with the 1921 terms, among them Collins and Cosgrave.

Of the 1916 Volunteers who dissented, Mr. de Valera was the most [illegible] and Treatyites had a leader and a figurehead. I.R.A. commanders like General Mulcahy supported the newly created Irish Free State and controlled its army. Opponents took up arms against the Free State and retained the I.R.A. title. Until 1927, Mr. de Valera and his followers boycotted the legislature, but the Civil War ended in 1923 when the I.R.A. dumped their arms and faced up to the futility of trying to challenge the Free State. The Catholic bishops had issued a pastoral condemning their violent campaign in 1922, and during the years until Mr. de Valera entered the Dail the I.R.A. languished, though there were sporadic outbursts of militancy, including an armed attack on British soldiers stationed at one of the naval bases reserved to the United Kingdom by the Treaty.

With Mr. de Valera committed to constitutional opposition in the Dail, the I.R.A. endured. There were attacks on jurors and witnesses who were seen as traitors to the Republic. Mr. de Valera told the Dail: "They have done terrible things recently I admit, if they are responsible for them, and I suppose they are. Let us appeal to them and ask them in God's name not to do them." In 1932 he formed his first administration and, though he took steps to weaken the imperial nexus, for instance by abolishing the oath of allegiance, he soon found that as head of an established government it was necessary to act vigorously to curb I.R.A. activism. This took not only the traditional forms but also such relatively minor ones as a campaign against the sale of British-made Bass ale. I.R.A. men were imprisoned and their publications were suppressed. In 1935 the last typed issue of *The Republic* had [illegible] Mr. de Valera can no more succeed in intimidating Republicans from defence of the Republic than Churchill, or Greenwood, Collins or Cosgrave succeeded. The Republican Army will continue its training and organization, preparing for its task of overthrowing British imperialism and native treason. That is our answer to Mr. de Valera."

In 1938 the I.R.A. were talking about a bombing campaign in Britain, the supposition being that this would induce British politicians to reopen the question of Irish partition. Next year there were explosions in London and elsewhere, and in Coventry five people were killed. This outraged Britain and, with police pressure the bombing design was jettisoned. Dr. Bell calls it a disastrous failure, and accounts for it by suggesting that most I.R.A. men were desperate for action.

With Eire neutral in the Second World War, the I.R.A. made contact with Germany; and this brought about conflict with the Irish Government. In a sensational enterprise the I.R.A. made off with thirteen lorries of ammunition from a magazine; During a raid by Special Branch detectives two of them were shot dead and two I.R.A. men were executed after trial by a Military Court. There was some disloyalty within the movement leading to the punishing and killing of informers. Mr. de Valera dealt firmly with I.R.A. activity, and he was markedly successful. German espionage through Ireland never became a menace to Britain.

After the war, there were various manifestations, including in Britain and attacks in Ireland, but there were long of tranquillity and Dr. B one of his chapters "The the Shelf: The I.R.A. in drums, March 1962 - July Recent troubles in Northern have led to fresh militancy split in the I.R.A.

Dr. Bell brings the almost up to date. Indeed, oughness throughout this most impressive. He seems consulted most available sources, including many I.R.A. documents, and he a large number of people.

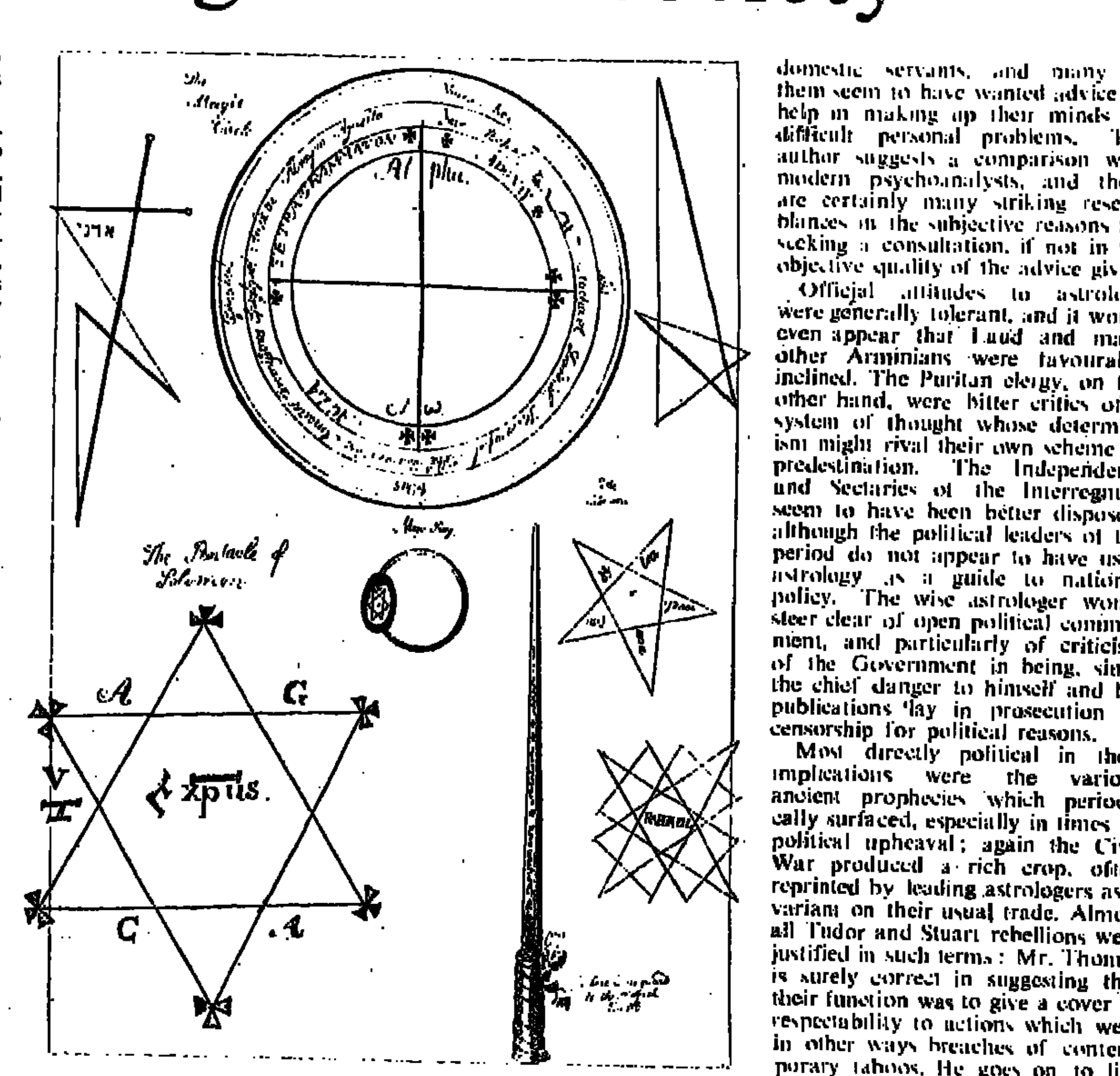


Wizards and clerics, astrologers and society

THE IMPORTANCE of magical ideas for Renaissance intellectuals and the new science has been sed by several recent authors, ling Frances Yates and Paolo In his impressive new study, Thomas examines the magical tion from a new but equally ating viewpoint. He con reactions to magical practices, heir social meaning, at all levels glish society, and particularly g the lower classes. As a result s produced one of the most al and thought-provoking on English sixteenth and teenth-century history to r for decades.

e technical problems involved s kind of social history are nse. The humbler folk of r and Stuart England kept no s, and it would probably not been very helpful even if they The kind of beliefs Mr. mas is investigating existed as assumptions rather than con rationalizations, and have to painstakingly reconstructed from s of evidence. Even if it is ble to establish what men did re, and how they put their tions into practice, the ana and explanation of these pat of behaviour present great ctual difficulties. How, for ex could men combine astrolog determinism with belief in both omnipotence of God and the nce of an impersonal fate or e? Mr. Thomas has often d to the social anthropologists help in dealing with this kind of em; and although he does not the point it is clear that he found their ideas extremely [illegible] ful.

the case of magical beliefs it is on which provides much of the work for historical analysis. it is for this reason that the r devotes much space to the opments in the Christian ches during his period. They are ned so elegantly, and with so admirably chosen citations illustrations, that he merely to be stating the obvious for of the time. Anyone who is acquainted with the source ial on religious belief and ces during the sixteenth and teenth centuries will have no lty in recognizing a true like And yet none of the standard oks on the period, or on the nation, has attempted to dis many of these topics seriously. homas demonstrates how the of the pre-Reformation to magic and superstition, s many ambiguities, was suc by a deliberately hostile Pro standpoint. He also brings out nner in which the early th-century division between and Puritans was in part on the ious practices". And, s, a consideration of the ts as "rites of passage" the conclusion that "reli ritual method of living of dogmas". This is a tal point which too often historians who concentrate immediately comprehensible l debates of the past, and k if they had any signif level. the book in itself suggestions for further investigation arly interesting idea is that classes of Elizabethan showed a religion and the clergy always in the mind of the inority. Mr. Thomas es on to ask how far the hold of religion over viduals and society at this right to the Church



A magic circle, pentacle, magic ring and sword, from Francis Barrett's The Magus *(1801).*

KEITH THOMAS:
Religion and the Decline of Magic
Studies in Popular Beliefs in Sixteenth and Seventeenth Century England. 716pp. Weidenfeld and Nicolson. £8.

was in no position to exclude interlopers on its technical monopoly over the supernatural world.

The most numerous rivals to the "scripture men" were the village wizards or cunning men, whose activities are examined at length. Some clergy, even, seem to have gone over to the enemy and taken to conjuring and magical healing with surprising zest. The cunning man bore a striking resemblance to an African witch-doctor, and relied heavily on his knowledge of local society as the basis for his advice. His medical techniques may well have been superior to those of the official Galenist doctors, and were certainly both cheaper and more [illegible]. In the absence of auricular confession, abolished by the Reformers, he provided a valued and recognized source of advice and assistance in almost any personal crisis, employing a miscellaneous arsenal of folk-wisdom and debased religious magic. He identified thieves and witches, helped in searches for missing persons and buried treasure, and practised divination and fortune-telling.

The majority of clerics treated the wizards as dangerous and unwelcome competitors, and while Puritan preachers inveighed against their evil practices, the official machinery of the Church was busy against them. Both through visitations and the system of Church Courts, the hierarchy sought to lead the people into better paths. The failure of this attempt was, as Mr. Thomas shows, only too predictable: the bishops themselves permitted far too many practices on the borderline between religion and magic to be convincing as persecutors. In any case, the cunning man was too strongly rooted in local society to be eradicated by a disciplinary system which relied on popular cooperation if it was to be effective. After 1660 the Church seems to have given up the struggle, and ceased to worry about the survival of village magic: Mr. Thomas only deals briefly with this important topic, and does not entirely elucidate the reasons for the change. It may be that the educated classes now saw as mere foolishness and ignorance what had seemed to their predecessors sacrilege and virtual witchcraft.

At a higher social level many of the same functions were performed by astrologers, who subscribed to a [illegible] coherent and intellectually complex set of beliefs. Mr. Thomas has made good use of the casebooks of prominent seventeenth-century astrologers, and shows how the "science" rose to an apparent peak of popularity in the middle of that century. Clients of this period ranged from Charles II to numerous Parliamentarian and Leveller leaders. But astrology's pretence to scientific respectability became a grave liability as the remnants of the Aristotelian world-picture were destroyed and there was a rapid falling-away of belief after the Restoration.

Certainly great numbers of people at all social levels believed in astrology; the enormous sales of seventeenth-century almanacs bear witness to this popularity. It is impossible to say how many purchasers took their advice seriously, and even Mr. Thomas's ingenuity has not been able to illuminate this baffling subject. A large proportion of the clientèle of the leading London astrologers came from among domestic servants, and many of them seem to have wanted advice or help in making up their minds on difficult personal problems. The author suggests a comparison with modern psychoanalysts, and there are certainly many striking resemblances in the subjective reasons for seeking a consultation, if not in the objective quality of the advice given.

Official attitudes to astrology were generally tolerant, and it would even appear that Laud and many other Arminians were favourably inclined. The Puritan clergy, on the other hand, were bitter critics of a system of thought whose determinism might rival their own scheme of predestination. The Independents and Sectaries of the Interregnum seem to have been better disposed, although the political leaders of the period do not appear to have used astrology as a guide to national policy. The wise astrologer would steer clear of open political commitment, and particularly of criticism of the Government in being, since the chief danger to himself and his publications lay in prosecution or censorship for political reasons.

Most directly political in their implications were the various ancient prophecies which periodically surfaced, especially in times of political upheaval; again the Civil War produced a rich crop, often reprinted by leading astrologers as a variant on their usual trade. Almost all Tudor and Stuart rebellions were justified in such terms: Mr. Thomas is surely correct in suggesting that their function was to give a cover of respectability to actions which were in other ways breaches of contemporary taboos. He goes on to link the decline in this form of political propaganda with the establishment of a linear sense of past history; once men believed that their ancestors had been more ignorant than themselves, they could hardly try to justify their conduct by reference to prophecies, even if they were genuinely ancient (which most were not).

Nearly a quarter of the book—some 150 pages—is devoted to the history of witchcraft beliefs and prosecutions in England. Mr. Thomas develops the views which he advanced in his essay in Mary Douglas's symposium, *Witchcraft Confessions and Accusations*, and which were supported by the study of *Witchcraft in Tudor and Stuart England* by his pupil Alan Macfarlane (both reviewed in the *TLS* on October 30, 1970). He gives by far the best general account of witchcraft now available for England, and it is difficult to see how anyone could improve on it. It may be that social historians, following the suggestions made here, will be able to extract further information from the court records about the tensions of village life, and even that the nature of the fantasies involved may be further elucidated.

Mr. Thomas's comments on the decline of witchcraft are extremely acute, although he does not pretend to have resolved all the thorny problems it presents. The exact chronological course of persecution is very difficult to establish, and even more difficult to explain. On the existing information, the parallels with Continental events are very striking, and in a sense the most obvious explanation remains the otherwise unacceptable contemporary theory of direct diabolical action. This disconcerting fact should be remembered before sixteenth and seventeenth-century believers in witchcraft are dismissed as deluded fanatics. The most likely modern answer seems to be that Continental witchcraft was much more akin to the English version than appears on the surface, and represented similar social tensions. Just like Matthew Hopkins in East Anglia, the Continental demonologists provided a catalyst for existing

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suspicions firmly rooted in local fears and antagonisms. Once accusations caused a particular persecution to get under way in Continental Europe, different judicial practices and theoretical views came into play and could amplify it in a manner unusual in England.

It may be possible to extend Mr. Thomas's arguments on some aspects of the decline of witchcraft. He lays considerable stress on the effect of patently unjust accusations in causing the educated to become sceptical, while pointing out that such critics existed for a long time before they became a majority. On his own evidence, it seems at least plausible to argue that there was a self-reinforcing trend involved here. As the number of acquittals rose, and it seems to have done so from the beginning of the seventeenth century, so it must have become more difficult to justify a conviction in any case that was not exceptional. The figures appear to support the contention that standards of proof rose steadily during the century, and it would be very interesting to see if this can be asserted for other criminal offences as well.

Beliefs in ghosts and fairies had less obvious social significance than witchcraft, but the author is successful in showing their importance. He demonstrates a strong link between ghostly apparitions and the Catholic doctrine of Purgatory, and explains the sharp hostility of early Protestant theologians to them. While the popular notion of the fairies as enforcers of morality was an expression of communal standards, the decline of ghosts was a move in the other direction. Men ceased to devote resources to the spiritual welfare of past generations, and became interested in their own individual relationship to God, not that of an extended community including the dead in Purgatory.

On the technical level alone Mr. Thomas's achievement is immensely impressive; his mastery of both printed and manuscript sources is astonishing, and our picture of life in post-Reformation England will have been greatly deepened by his work. He avoids the most obvious pitfall for this kind of analytical history—the lack of a sense of chronological development—by making clear distinctions between examples taken from different periods. His analysis of the particular social significance of the beliefs he is examining is always thoughtful and often brilliant, and he is admirably scrupulous in his own attitude to proof, making it clear when he is uncertain.

When it comes to summing up the vast body of material he has collected, and assessing its overall significance, Mr. Thomas is understandably hesitant in some areas. As he points out, most generalized explanations for the processes he has described break down at some vital point, often because the necessary information does not survive. If magic declined in England before there was anything to replace it, this may well have been a crucial factor in the development of a modern rationalistic outlook. Neither science nor technology can be convincingly credited with its demise and although the clergy were generally hostile to other magical practitioners, their own position was far from simple. Mr. Thomas makes no claim to have brought his investigation into the meaning and significance of his subject to a final conclusion, and has pos[...] questions which should [...] powerful stimulus to other [...]

One final point must b[e ...] This is a big book and a d[...]ingly expensive one. The[...] cannot be blamed: his st[...] thoroughly readable, is [...] extravagant, and he has [...] enough material to fill [...] normal books. It is alarm[ing ...] ever, to think that a book [...] general interest, and such [...]tance for English historical [...] should be so costly that on[...] atists in the field will be [...] it. If the publishers have do[ne ...] accounting properly, then [...] rapidly approaching when [...] will have to find publicatio[n ...] dies if they want their ma[...] to spread far outside the [...] libraries.

To the Editor

Henry James and Dickens

Sir,—It would be difficult to guess, from F. R. Leavis's reply (March 5), that the point of my letter had been that when Dr. Leavis wrote that Henry James "had no corresponding first-hand knowledge" of either prisons or of "the squalid area of London", he was in error. I showed that James had, and that we know him to have had, first-hand knowledge of both. All Dr. Leavis has done is to demonstrate that he came to his erroneous conclusion as a result of the operation of admittedly peerless standards of "literary criticism".

A critic, it seems to me, has a perfect right to speculate on the degree to which one writer's "borrowings and echoings" show him to have been under the influence of an earlier writer —a task made easier, in this instance, by James's repeated acknowledgments of his indebtedness to Dickens. It is equally a valid exercise of judgment to vouch for an author's ability to describe what he himself had seen, basing one's trust in the impression itself, one hopes, a result of "literary criticism") that nothing in the James oeuvre suggests that he was an incompetent or forgetful observer. Just as Dr. Leavis is certain, from his reading of Dickens, that James was slavishly dependent on *Little Dorrit*, so I am certain, from my reading of James, that when he sat down to describe prison life he was drawing upon his two recorded visits to prisons, both of which made a vivid impression on him and one of which was undertaken for the sake of "copy", that copy being specifically *The Princess Casamassima*. I cannot, of course, state categorically that James did not also have *Little Dorrit* in mind. But Dr. Leavis did state categorically that James had "no corresponding first-hand knowledge" of the subjects under discussion. In this, he was wrong.

When Dr. Leavis veers away to broaden his commentary by praising the "un-Jamesian at-home-ness" of the English Dickens in "the total English world", one readily concedes his not very surprising point. It would be as relevant to claim that in *The Bostonians*, published in the same year as *The Princess Casamassima*, the American James showed an un-Dickensian at-home-ness in the total New England world. In *The Princess Casamassima* itself, I would certainly back Millicent Henning and Miss Pynsent as being as well "placed", with all the overtones of irony and affection expected from a novelist deeply compassionate as well as accurate in observation, as any of the characters of the total American world who find themselves, say, in *Martin Chuzzlewit*. But I do not wish, on the basis of the correction of a factual error, to be drawn into any argument implying that one can admire only one particular novelist at one particular time.

To revert to Dr. Leavis's earliest comments on *The Princess Casamassima*, I must apologize for failing to notice that when he writes "offers" we are supposed to infer that he means "offers in a way that must be rejected", and that the phrase "something like an earthy and sappy vitality" indicates, apparently, the opposite of what it says.

S. GORLEY PUTT.

Christ's College, Cambridge.

Sir,—It is perhaps worth mentioning that another possible model for *The Princess Casamassima* [illegible] *Virgil Solly* as argued by W. H. Tilley in *The Background of "The Princess Casamassima"* (1960). But what must be made clear is that, even if Gorley Putt (February 19) is right in asserting against F. R. Leavis that the "pictures of London life", and of prison in particular, which are presented in *The Princess Casamassima* are drawn from Henry James's direct observation, the novel's pictures of *political* life in London, and of the revolutionary movement in particular, are completely imaginary.

The contrary view is most forcefully expressed, of course, in Lionel Trilling's well-known and widely admired essay, published as an introduction to the American edition of 1948 and then as a chapter in *The Liberal Imagination*. Professor Trilling chooses not to accept James's own story, as given in his preface of 1909:

> My scheme called for the suggested nearness . . . of some sinister anarchic underworld . . . a presentation not of sharp particulars, but of loose appearances, vague motions and sounds and symptoms, just perceptible presences and general looming possibilities. . . . The value I wished most to render and the effect I wished most to produce were precisely those of our not knowing, of society's not knowing, but only guessing and suspecting and trying to ignore, what "goes on" irreconcileably, subversively, beneath the vast smug surface.

Instead he describes such characteristic remarks as an attempt "to throw us off the scent", and insists not just on "the striking literary accuracy of *The Princess Casamassima*" but on "the solid accuracy of James's political detail at every point", and even calls the novel "a brilliantly precise representation of social actuality", and in particular "a very accurate account of anarchism" as "destruction, chiefly personal terrorism".

All this is in fact utter nonsense (just as similar arguments about *Germinal* and *The Secret Agent* are utter nonsense). There is no evidence that James had any direct knowledge of the revolutionary left in this country (see Leon Edel's biography); W. H. Tilley plausibly suggests that his impression of it was derived from newspaper reports, especially in *The Times* (then, as now, ignorant of anything below the surface of events). The grotesque group which meets at the Sun and Moon pub bears virtually no relation to the many socialist groups actually meeting in London ninety years ago (see E. P. Thompson's biography of William Morris, or the current work by Stanley Shipley). The vague figure of Hoffendahl bears virtually no relation to the actual figure of Johann Most (see Rudolf Rocker's biography) or of Bakunin (see Max Nettlau's biography), or even of Reinsdorf (Tilley's intelligent guess at a model). The wild image of anarchism projected by James (and by Trilling) bears virtually no relation to the actual anarchist movement coming into existence in Britain during the 1880s (see the memoirs of Frank Kitz or Ambrose Barker).

In short, there may be something to say for *The Princess Casamassima* as a work of literature, but not as a picture of political London. James was not so much an observer of politics as a voyeur. Witness dozens of remarks in his letters at the time of the novel. "I should like to see the country in a state of revolution", he gloated in January, 1886; and in March, 1886, he confessed that he had missed seeing a riot "to my infinite chagrin". "Much of English life is grossly materialistic and wants blood-letting", he opined in December, 1886. We learn from Leon Edel that he made $7,000 out of *The Princess Casamassima*; no loss of blood is recorded.

The trouble is that novels are so often taken for literal as well as literary interpretations of the world. (Part of the [illegible] they are so much easier to find and read than the real source material.) It is dangerously tempting to believe that a novel, especially a good novel, written about an unfamiliar social phenomenon from the outside tells us something about the phenomenon rather than about the writer. If it does, in fact, it is usually an inferior novel (thus those which do tell us something about the British anarchist movement are straight romans à clef). Perhaps James (or Zola or Conrad) can offer a valuable *reaction* to the revolutionary world of the late nineteenth century; but he (and they) cannot offer any valuable *information* about it.

ARTHUR FREEMAN.

84a Whitechapel High Street, London, E.1.

'Van Gogh . . .'

Sir,—The interesting and mainly sympathetic review (January 29) of my book *Van Gogh, Gauguin and the Impressionist Circle* calls in one respect for a clarification from me, and with it an apology.

Your reviewer refers to the supporting catalogue for my book, available in Xeroxed form from University Microfilms, Ann Arbor, Michigan. It is not, as he suggests, limited to a catalogue of the paintings that Van Gogh and Gauguin did while together at Arles, but rather contains a detailed entry for every one of the works—by Van Gogh, Gauguin and other artists too—that are covered or mentioned in the book itself. Nor is it the case that I am selling this catalogue myself. When the publishers of the book told me that it was not commercially feasible to include such a catalogue in the book itself, I decided to make the material in question, which would otherwise have encumbered the book with a tremendous body of footnotes, available in Xeroxed form as a supporting catalogue to the limited number of libraries and scholars who would be seriously interested in having it. Other art historians may be interested, for future reference, in my having adopted this expedient—more or less as an experiment, to see if the catalogue would indeed reach the right places, and thereby give others a precedent for making purely scholarly information available in such a form.

University Microfilms, the organization which microfilms U.S. theses in all fields and makes these available in Xeroxed form on demand, undertook to handle the reproduction for me and to supply copies on request, on their standard author terms for a project of this sort. It does not handle publicity, and therefore, as a rather inadequate substitute, I sent out printed cards myself announcing the catalogue. The publishers of the book at the same time kindly agreed to place a note of the catalogue's existence at the front of the book.

Unfortunately, a number of unforeseen delays—including the mislaying of my manuscript twice over—prevented the supporting catalogue from being ready for distribution until several months after the book's appearance. I would like to take this opportunity to apologize to those who endeavoured to obtain copies earlier and met with no response, and to assure them that an order from them will now be met. I should, I now recognize, have sent out copies of the catalogue to reviewers as seriously interested in problems of dating and scholarship as yours; but I did not think of this until too late because of the problems described.

By way of personal amends to your reviewer, I shall send a complimentary copy for him to your offices now. And I hope that, when he does get it, he will find me less guilty than he does in his review of "tiresome inexactitudes" and "eccentric datings", since all of the specific issues of dating that he brings up are in fact ones supported or argued for in the catalogue. To avoid another kind of irritation in the general reader in the pages of the book—the "as X has shown" formula—it is also in the catalogue that earlier contributions in the literature are cited, for each particular work, as completely as possible.

MARK ROSKILL.

Department of Art, University of Massachusetts, Amherst, Mass., 01002, U.S.A.

Blaise Cendrars

Sir,—It was encouraging to see the lengthy assessment of the work of Blaise Cendrars (February 26), and to know that your reviewer endorses our opinion that most of the books of Cendrars should be translated into English. As often happens with outstanding writers who are ahead of their time, he is only now receiving his due recognition here.

I disagree with two points made by your reviewer. The title *L'Homme Foudroyé* is impossible to translate literally and we therefore compromised with *The Astonished Man*. Although *L'Or* may have been C[...] most successful book, my advi[...] I do not consider it to be am[...] best, and we have relegated it [...] in our plan of publishing his [...] English. Two more books, [...]*linguer* and *La Main Coupée* [...] already translated and will [...] lished within the next year.

PETER O[WEN]

Peter Owen Ltd., 12 Kendri[...] Old Brompton Road, London, S[...]

Sir,—In his interesting [...] Blaise Cendrars (February 2[6] ...) reviewer says "it is impossib[le ...] John Dos Passos's magnific[ent] translation of Cendrars's [...] poem, the 1918 *Le Panama* [...] happy to say that this trans[lation is] readily available in *Selected* [...] *of Blaise Cendrars* (New [...] publishers, New York, 1966).

RON PAD[GETT]

342 East 13th Street, New Y[ork] 10003, U.S.A.

Lunacharsky

Sir,—In your front-page art[icle on] the Russian contribution to the [...] Movement in the arts (March [...]) mention Sheila Fitzpatrick's bo[ok] *Commissariat of Enlightenment* [...] first detailed account of Lunach[arsky's] career". It may be of interest [...] readers to be reminded that the [...] of the English public was fir[st ...] to the personality and writings [of Lun]acharsky by Isaac Deutscher, [in his] introduction to the edition [of Lun]acharsky's *Revolutionary Sil[houettes]* which was published in this co[untry by] Allen Lane The Penguin Press [...].

FREDERIC SAM[...]

Department of General [Studies,] Royal College of Art, Kens[ington] Gore, London, S.W.7.

Praught

Sir,—Your reviewer is puzzl[ed by] Christopher Devlin's use of [...] "praught" (February 26). [...] your readers may be unaware [...] jocular past tense of "pr[each"] widely used in clerical circles.

T. CORBISHLEY

114 Mount Street, London [...] 6AH.

Gissing

Sir,—Inquiry into the stud[ent ...] George Gissing at Owens Co[llege ...] produced from the official [...] college (now the Universit[y of Man]chester) some interesting [...]dence concerning the establ[ishment of a] memorial to him some years [after his] death in 1903.

In 1912 Dr. Percy Withers [...] at Owens some ten years a[...] time, had initiated a public [...] that purpose with the co[...] University Council—the [...] out in the press in March [...] Council, however, had insi[sted ...] university should not be off[...]ciated with the project of [...]rating a connexion which [...] known) had been ended [...] for proven acts of theft [...] what the Principal of 187[...] "a life of immorality and [...] When the fund was closed [...] (for fear of "giving offen[ce" ...] quarters"—and there had [...] vehement public antagonism [...]ject) proved willing to [...] endowment of an annual [...]bition and not a memori[al ...] though a tablet had been [...] by the memorial committee [...] that such was within the [...] Council's consent. Finally [...] yielded and both endowment[s] were accepted late in 1914.

Much new Gissing information has in recent years [...] available, in the work [of ...]ton. Arthur C. Young, Royal A. [...]mann and Jacob Korg, and Pierre [...]stillas, the present editor of the [...]terly *Gissing News Letter*; and [it] will be greatly added to when M. [Cou]stillas's critical biography of Gissing [is] published. Meantime correspondence in the *TLS* suggests there may [be] many who will find interest in an [ex]cerpt from the correspondence which [...] Georgina Miller, secretary to the [Vic]e-Chancellor, most kindly turned up [in r]esponse to my inquiries: from a [lette]r written on June 21, 1914, to F. E. [...]ss, Vice-Chancellor of the then Victoria University of Manchester, by C. H. [Her]ford, Professor of English Literature and a member of the Gissing [Mem]orial committee:

> . . . I am now informed by Dr. [Wi]thers that the tablet,—a simple [in]scription without medallion—is almost finished. The decision of the [Co]uncil thus places the Committee in [a] position of serious practical embarrassment. The more so, as it is [po]ssible that many of the subscribers [—i]n the main Gissing's fellow men [of] letters—who have wished above [all] to honour his memory as a writer, [ma]y decline to allow their money [to] be used for endowing an institution which expressly repudiates the [re]cognition of his connexion with it. [I] say this while fully appreciating [the] grounds for reluctance in giving [su]ch recognition. As an old member of the Owens College I can perhaps enter into them with peculiar [vivi]dness. But I would ask whether [eve]n the final disaster which cut short [an] exceptionally brilliant studentship [...], when its circumstances are fully [un]derstood, of such a nature that [it] ought to cancel in our memory [ever]ything that was worthy of [reme]mbrance about him. His whole [care]er, let me recall, has been exploited [by] a plausible journalism, & the [ma]ny openings which it left to the [sens]ation-monger have been turned, [und]er the guise of good-natured vindication, to the worst account. I have [bee]n privileged to see a series of his [priv]ate letters written to a friend, a [wo]man of the highest character & [stan]ding to whom thro' all the later [year]s of his life he gave his complete [con]fidence, which discloses a personality far other than the bare recital of his acts or even of his sufferings [sugg]ests; a personality in which [there] was weak, misguided, perverse, [but] nothing sordid, nothing vulgar. [The] criminal act which ended his [...] [illegible] motive; a worse [m]an than Gissing would never have [...]med of committing it, and would [have] remained "respectable" to the [end].

[Her]ford, a scholar of distinction (early [edi]tor of Ibsen and the co-editor [with] Percy Simpson of the works of [...]), had only a little preceded Gissing at Owens College and had passed [...] the First B.A. examination (for [...] external London degree) which [...] was to pass in 1875. He had [wo]rked in a Manchester architect's [...] but continued his degree studies [...] college evening classes and, on [tak]ing B.A. in 1875, had gone on [...] City College, Cambridge. (He had [...]ght at the college in these early [...] apparently, as I had until recently [...].) As the first secretary of the [...] Shakspere Society, founded in [...] Herford must have been personally [ac]quainted with Gissing, whose [...]ation in the Society's meetings [...] record; and it was Gissing who, in [Her]ford's absence, read to the [...] (February, 1876) a paper by him [on Sha]kespeare's humour. (Gissing was [...] the act of theft on May 31 of [...].) The woman friend Herford [...] in his letter was Clara Collet, [wh]om (as M. Coustillas informs [me Her]ford corresponded in 1913 with [...] the progress of the Memorial [...] to the disposal of such money [...] collected.

[The Eng]lish Department at Manchester [contin]ues to award the Gissing [Prize, end]owed by the Memorial Fund, [...] memorial mural tablet records [...] association with the college [...]uation close to that occupied [by] the rather more elaborate commemoration of another unfortunate student, the poet Francis [Thompso]n. Both tablets resulted from [the init]iative of Percy Withers and both are the work of (to quote Withers) "the well-known sculptor" Eric Gill. The Gissing tablet seems to have cost £12 or a little more: it was described by Withers as "like all Mr. Gill's work *really good*". The university received also the sum of £250 with which to establish the Prize.

FRANCIS NOEL LEES.

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Meredith and Wine

Sir,—Mr Pearson's letter (February 26) refers to his having heard of historic hocks at a Hamburg restaurant, among them a 1727. It must be, I think, the Bremen Ratskeller he has heard tell of, described by Mr. Reginald Peck in his article, "The Longest Wine-List in the World?" in *Compleat Imbiber, No. 11* (1970). The Ratskeller lists at present 621 different German wines, not including the old cask wines in the Rose Cellar, among them a 1653 Rüdesheimer and 1723 and 1731 Mosels, kept "less for the palate than the nose . . . part of German wine history".

The 1727 hock referred to by Mr Pearson is the oldest *bottled* wine in the list—a Rüdesheimer at the equivalent of some £5 a half-bottle, described as being "fine, with clearly marked acidity, of great clarity and with a bouquet suggestive of old sherry". But such a bouquet suggests maderization, and I cannot believe that a lover of German wines would enjoy this very much: age in wine is one thing, enjoyable drinkability another. The Ratskeller's 1921 and 1953 *Trockenbeerenauslesen* would interest me much more.

As for Mr. Pearson's 1806 Mouton at Mont de Marsan, I recorded in an appendix to my book *Lafite* (1968) that Taillevent in Paris and the Coq Hardi at Bougival both list the Lafite of that year, which is outranked by the 1803 Lafite at L'Aubergade, Portchartrain, and the Auberge des Templiers at Les Bezards near Gien.

CYRIL RAY.

Delmonden Manor, Hawkhurst, Kent.

'The Jews in Soviet Russia'

Sir,—May I reply—I hope for the last time—to Mr. Brian Pearce's new attack (February 26)?

In my previous letter (February 12) I pointed out that Mr. Pearce had committed three distortions, and in his reply he adds another to his list. Mr. Pearce writes: "Abramsky now admits that Stalin made no mention of Biro-Bidzhan by name." I had originally written, however, that "Without mentioning either the Jews or Biro-Bidzhan he [Stalin] declared . . ." (*The Jews in Soviet Russia*, p.73).

One of *numerous* examples of how the Jews themselves interpreted the famous speech of Kalinin can be seen in the following quotation:

> As one of the first Soviet Jewish public figures, from the October Revolution up to today, I want to illumine the prehistory of the reconstruction amongst the Jewish masses in the Soviet Union, to tell, how was prepared step by step the formation of "Komerd" and "Gezerd", how the work developed that brought us to the Jewish autonomous region and *will lead us further to the coming of a Soviet Socialist Republic*. (The last section, underlined, reads in Yiddish as follows: "Zu der kumender yidisher sovietisher sotzialistisher republik.") (S. Dimanshtein, *Yidn in F.S.S.R.*, Moscow, 1935, p.15. My italics.)

Mr. Pearce's remark about the "Eleventh Commandment" of the Zionists is as relevant here as his vitriolic remarks on Jews and Zionism in his previous letter (January 29) but, alas, reveals in one sentence an ignorance of the history of Zionism as well as prejudices towards the Jews from which Mr. Pearce has been suffering since 1964.

CHIMEN ABRAMSKY.

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AN ASIAN SCHLESWIG-HOLSTEIN?

India is the Schleswig-Holstein of the modern world: Misunderstood. (Not even *mis*understood by most people because most people haven't even tried to understand it.) Some still think of Macaulay's India full of romantic rulers chewing bhang and fondling concubines; others are nourished on the televisual image of a corrupt and decaying continent, undernourished and overpopulated; the nostalgic feed on tales of the Raj supplied by the dwindling band of old India hands from the I.C.S. and Indian Army.

It is hardly surprising that there are misconceptions. It is after all a very big place, requiring complex systems of government. When it first started having government departments they were called, with disarming frankness, Public and Secret. Now there is a vast network of departments and no less than 75 separate state enterprises from Sindri Fertilizers to Hindustan Machine Tools Ltd.

In two hundred years the subcontinent has acquired a machinery of government to match its mysteries and paradoxes. After studying The Government and Politics of India by W. H. Morris-Jones* you should understand the Indian Problem. Later, alas, it may be necessary to say, as Palmerston did of Schleswig-Holstein, that you have forgotten it.

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The warrior's way out

YUKIO MISHIMA:
Sun and Steel
Translated by John Bester.
104pp. Secker and Warburg. £1.50.

The suicide of Yukio Mishima last November was a piece of melodrama which shocked the Japanese, not least because it seemed to revive concepts of a former age which most Japanese preferred to forget. Many Japanese, indeed, from the Prime Minister downwards, saw it as an act of madness which was utterly incongruous in the material world of postwar Japan. Others felt that Mishima's death was not only a tragic loss to Japanese literature but also the inevitable end to the mercurial career of a brilliant if unbalanced man.

Mishima, although only forty-five when he died, probably achieved a reputation in the English-speaking world greater than that of any other Japanese writer this century. His novels, from the *Sound of Waves*, through *The Golden Pavilion* to, for instance, *The Sailor who Fell from Grace with the Sea*, have been more widely translated, read, and circulated even than those of novelists such as Kawabata, the Nobel Prize winner, or the late Tanizaki, who is considered by many Japanese as the outstanding novelist to span prewar and postwar years. Other figures on the modern Japanese literary scene, such as Serizawa, whose works have hardly been translated at all and whose fourteen-volume novel *The Fate of Humanity* has been compared with Proust, have had just as high if not a higher reputation in Japanese eyes. To many in Japan, in fact, Mishima was in danger of becoming a bit of a bore. He seemed to write too much and to try to cover too many literary forms. Moreover his ventures into extremist right-wing politics of the lunatic fringe and his unconcealed sado-masochism alienated many Japanese in all age groups.

Even if he was not, however, typical of modern Japan or was not in Japanese eyes the outstanding genius of his generation, his vitality, his capacity to tell a story and to evoke atmosphere, his insight into the seamier or less rational sides of human character, and his architectonic style made him a writer of great importance not only in Japan but also in the literature of the modern world.

Sun and Steel, which was published in Japan some months before his death, clearly pointed the way in which Mishima's mind was moving, and shows that his final and macabre gesture was carefully planned as the histrionic culmination of his life. This slender book can indeed be regarded as his literary testament and is necessary reading for anyone who wants to try to understand the background to his suicide and his outlook in this last period of his life. But the work, which is little longer than an essay, makes no pretence to sum up his life's work or to make a coherent and rational presentation of his overall outlook or philosophy of life or, for that matter, of death. In style it is poetic and evocative and might be better regarded, in part at least, as poetry rather than as prose; Mishima indeed did not like to regard the two as separate forms, and it is perhaps appropriate that the book ends with a poem entitled "Icarus".

Some themes recur throughout the essay, and the thread of argument is lost in repetitions. Mishima frequently condemns the "corrosive" character of words, but his own obsession with them, if only as symbols, makes him seem intoxicated by contrasting verbal images such as "muscle" and "steel" or "sun" and "death". Death is indeed the underlying theme even though the idea of body-building and physique is suggested by both the title and the repulsive photograph of Mishima with bare chest, drawing his sword, with which the publishers have adorned the cover. While Mishima's attitudes to the sword, the warrior and honour are in the Japanese tradition, his concept of muscle and the physical beauty of the athletic male body seem to owe more to Greek and Teutonic traditions than to Japanese. His approach to death is, he admits, conditioned not merely by what he regards as the heroic attitudes of, for instance, Japanese wartime suicide pilots, but also by a Western-style romanticism and a pervasive feeling of boredom with life. The body, he asserts, gave him "a sense of power" which provided "a true antithesis to words". The following remark sums up his attitude: "I cherished a romantic impulse towards death, yet at the same time I required a strictly classical body as its vehicle."

The obscurity of the argument highlights the few passages of description. Mishima succeeds admirably in evoking the happiness which he achieved through a morning's physical activity with a parachute squad, firing practice on a range on the slopes of Mount Fuji on a rainy day, the feelings aroused in him by running in the Olympic stadium at dawn, and finally the exhilaration he experienced when he flew at supersonic speeds in an F-104 of the Japanese Air Self-Defence Force.

John Bester's sensitive translation conveys the imagery of the descriptive passages particularly well. He cannot be blamed for the obscurity of some of the thought. Considering the difficulty and vagueness of the language, his achievement in conveying the meaning and the spirit of the original is considerable.

Bless the boss

CHIE NAKANE:
Japanese Society
157pp. Weidenfeld and Nicolson. £2.

In 1967 Chie Nakane, a social anthropologist, attracted much attention in Japan with the publication of *Tate-shakai no ningen-kankei* (Personal Relations in a Vertical Society). She has now herself translated the work into English. It is a study of considerable interest and significance.

No doubt Professor Nakane's basic theme will be unacceptable, on the grounds that it is old-fashioned and "unscientific" to many sociologists—not least those who have made Japan their main concern. For she asserts that the fundamental nature and core of personal relations and group dynamics in Japan have not been in the least affected by the manifold changes that have occurred since the Meiji Restoration:

> In the course of modernization Japan imported many western cultural elements but these were and are always partial and segmentary and are never in the form of an operating system. It is like a language with its basic indigenous structure or grammar which has accumulated a heavy overlay of borrowed vocabulary; while the outlook of Japanese society has suffered drastic changes over the past hundred years, the basic social grammar has hardly been affected. Here is an example of industrialization and the importation of western culture not affecting changes in the basic cultural structure.

This is a large claim; and it is perhaps one that can be neither fully substantiated nor denied. It depends on what the fundamental nature of personal relations in the Japanese context is taken to be. Professor Nakane believes that it is to be found in the "vertical" structure of Japanese society—a characteristic of that society throughout its long history. Personal relationships in Japan are invariably those between seniors and juniors (in age, professional status, or social function). More than this, truly effective relationships, in the official and business world no less than in private life, always depend on an emotional commitment of juniors to seniors, and vice versa—in other words, the age-old Confucian pattern of loyalty on the one side and responsible loving care on the other:

> More than anything else, the qualification of the leader in Japanese society depends upon his ability to understand and attract his men. No matter how great his wealth and power, how brilliant his talent or what type his personality, if a man is unable to capture his followers emotionally and glue them to him in vertical relationships he cannot become a leader.

Professor Nakane cites Oishi Kuranosuke, leader of the Forty-seven Ronin, as the most famous example of the typical effective Japanese leader. The story of the Forty-seven Ronin, she remarks with great insight, "bears some resemblance to a love affair". She goes on to observe that men so deeply involved in such a relationship "have little time left for a wife or a sweetheart". Their emotions would be completely expended in their devotion to their master. "I suspect", says Professor Nakane, "this was the real nature of Samurai mentality, and to a certain extent the same may be true of the modern Japanese man." This is very perceptive, and her words should be taken to heart by everyone who has dealings with Japan. For she gives us a key to the understanding of the remarkable emotional value attached by nearly all Japanese to the organization that happens to employ them. The author explains why the office, the factory, the shipyard, are the equivalent of home and family—apparent in the nuance of the term *uchi*, which, in the meaning of "my house", is used for the place of work to which a man belongs. No wonder the national economy thrives.

Even those—or perhaps, most of all those—who know Japan intimately will be grateful to Professor Nakane for her brilliant study.

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Holy Affluence in America

SERVING GOD AND MAMMON

A Protestant Irishman born in Wimbledon and brought up in Dublin, Alan Bestic spent four months and zigzagged 15,000 miles across the United States investigating the ways evangelists justified the ways of God to Mammon. Though he quotes St. Jerome as saying "avoid as you would the plague a man of God who is also a man of business", it was a maxim he ignored as, like a hound of heaven, he hunted down the well-heeled pedlars of paradise:

> I thought it was a simple question. How do men of God acquire the coin of Mammon and how do they spend it? Yet, when I asked, I ran into barbed wire entanglements that would have ripped the hair shirt off a medieval monk. . . . Despite the barbed wire, I soon learned that it is easier to sell religion than most earthly goods, perhaps because there are no trial runs, no sample weekends in heaven as guests of the firm. Those who buy bits of Florida blind and find that they own swamps, can sue or set fire to the real estate office. Those who buy eternal life after reading glossy brochures, must wait until they die before checking the small print against the promised land.

Whereas holy poverty has for centuries been an idiom of Christian sanctity, American evangelists of both rich and poor have evolved the principle of holy affluence. The Rev. Frederick Eikerenkoetter II ("Rev. Ike"), the black-skinned Tsar of the Universal Palace, ministers to the poor, with appeals to invest in the Lord: "Come forward, all who will give fifteen dollars to the Lord. He will bless your pocket book and your bank roll." He will also, miraculously, get you a new house, new car, pay your taxes, find you a husband or wife or whatever you need, if you give enough with enough faith. One woman, who had suffered for twenty years from chronic constipation, placed her transistor radio on her stomach while the Rev. Ike was preaching, and it did the trick. Another, suffering from pocket-cramp, asked him to pray for her—whereupon an aunt died, leaving her $70,000. A third was cured of heart trouble, from which she had suffered for twenty-five years, by purchase of a "Prayer Cloth".

There is no guilt in wealth, and it is made over in substantial quantities to the Lord. Chairman of the World Wide Church of God—with an annual budget of more than £14,000,000, twice that of the Billy Graham organization—the Rev. Herbert W. Armstrong is founder and Chancellor of Ambassador College with three campuses, one in Pasadena, California, the second in Big Sandy, Texas, and the third in St. Albans. Rev. Armstrong commutes between them in his private executive jet, while Pasadena pumps out literature. Their weekly magazine, *The Plain Truth*, printed simultaneously in Pasadena, Watford and Sydney, has a circulation of more than two million in English, Dutch, French, German and Spanish. Radio programmes are put out through 310 stations in the United States, parts of Canada, Spain, Portugal, the Isle of Man, Guam, Okinawa, South America and the West Indies. The television network embraces thirty-five stations. The message of the World Wide Church is the denunciation of a complex of modern evils: permissiveness, communism, hippies, [illegible] need to promise affluence to the rich; retired and reactionary in Pasadena: enough to fight for the status quo.

Those old enough to remember H. L. Mencken's documentation of the Bible Belt in *Americana* will find little new in Mr. Bestic's survey of the God Business, except that radio, television and the link-up between million-dollar universities and local big-business has made Piety Fair richer, brasher and fouler than ever. Mencken or Sinclair Lewis could never have dreamt of the Help Kit marketed for only $4 post paid by the Rev. Allen of A. A. Allen Revivals Inc., which not only cures addiction to tobacco, alcohol and narcotics, but also provides a "Miracle Help" record bringing into your living-room "momentous on-the-scene deliverances and amazing testimonies" together with a mass of literature. The Rev. Allen claims miraculously to have filled teeth and to have slimmed fat women with prayer: "She Used God's Reducing Plan!"

In all this high-powered, million-dollared, Madison-Avenue religion, it is refreshing to come across the Very Rev. Dr. Kirby J. Hensley of the Universal Life Church in Modesto, California. Fifty-eight years old, unable to read or write anything except his name, Dr. Hensley, having failed as a carpenter and in real estate, has been in the ordination business since 1962, since when he has ordained 250,000 ministers, including men, women, children and animals. Whereas others confer doubtful benefits, "Bishop" Hensley renders an immediate social service. For the modest sum of $20 he will make you a doctor of divinity, which for a time enables the purchaser to evade military service and/or tax and obtain half-fares on airlines and reductions in a number of stores. A generous man, he ordained Mr. Bestic for nothing on Tuesday, November 11, 1969, telling him that he planned to have a million ministers throughout the world in a couple of years, after which he will become President of the United States, a post for which he has already run on two occasions.

The authorities now say that it is not enough to be a minister of the Universal Life; time must be given to running a church. But Dr. Hensley is already one jump ahead and promises a service at $12 a year to keep church records, file with the Federal Government and furnish a tax-exempt status. The Beatles, the Rolling Stones and Jack Benny are some of the U.L.C. ministers, to say nothing of Tom "Inky" Stokes, a black male kitten.

"Bishop" Hensley is a hillbilly farceur in a style which the United States has tolerated for years. The Division of Higher Education of the Department of Health, Education and Welfare is more concerned with "degree mills", such as those operated by Burton College and the Pioneer Theological Seminary, Rockford, Illinois. This latter Mr. Bestic investigated because, as a Protestant Irishman, he had been deeply disturbed by the Rev. Ian Paisley. In the United States, he found him not only a regular broadcaster on W.M.U.U. (the radio-station of the arch-reactionary World's Most Unusual University), [illegible] Board of the Bob Jones University, from which he has an honorary doctorate of divinity.

The Rev. Paisley obtained a B.D., and later an Honorary Doctorate in Divinity, from the Pioneer Theological Seminary, and in 1958 an M.A. by thesis from Burton College, Manitou Springs, Colorado. Mr. Bestic decided to explore the Pioneer Theological Seminary of the Rev. Robert Hansen.

> I finally unearthed the Rev. Dr. Ian Robert Kyle Paisley's Alma Mater. . . . It was just one building, No. 122 Concord Avenue, a comfortably battered, green-washed house, overgrown with creepers and facing on to a dishevelled garden that held five garbage bans.
>
> A large genial coloured man opened the door. . . . "The Reverend [Hansen]?" Why, he died some years [illegible]
>
> "Is his wife still alive?"
>
> "Which wife" he asked, his grin broadening. "He was divorced by one and then he married her sister. His first wife lives in a caravan not too far from here"

Mr. Bestic called on the first wife, who produced a newspaper cutting.

> It was reported that the Rev. Ian Paisley had claimed as an alma mater the Pioneer Theological Seminary . . .
>
> On September 5 1960, it stated, the Seminary had been charged by the Federal Trade Commission with misrepresenting Bible theology and philosophy home study courses. These charges included a claim that the college gave diplomas to anyone willing and able to pay for them . . .
>
> Prior to his death, Hansen had pleaded innocent to a federal indictment, charging that he sent obscene literature and photographs through the mail.

Mr. Bestic is not just concerned with an indictment of hypocrisy, deception a[...] Christianity, in the tru[...] which he believes, sho[...] cerned with every bo[...] And he examines some [...] the United States who a[...] tackle the problems of [...] poverty. He applauds [...] which Billy Graham t[...] race issue in the South [...] his refusal to commit [...] Christian attempts to h[...] ployment, bad housing [...] trition. He describes the Woodlawn Organization [...] and of the Delta Minis[...] sippi; both admirable [...] the combination of faith [...] but appearing rather [...] wedged between his chap[...] religious mass-media a[...] two chapters devoted to [...] sion of the Mormons a[...] Witnesses in overseas e[...] with a final glance a[...] community, which [...] Pennsylvania a form of [...] century life which they [...] when they fled from pe[...] Switzerland, the Pala[...] Alsace-Lorraine.

It would be a mistake to accept Mr. Bestic's [...] balanced picture of [...] gion in the United State[...] million Roman Catho[...] regard it for the mo[...] study of Anti-Christ[...] dupes. It would be easi[...] the author had handled [...] cating material with mo[...] and easier to refer to [...] provided an index.

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The religious publisher come of age

FROM A SPECIAL CORRESPONDENT

[...] once said that there are lies, [...] lies and publishers' [...] about sales figures; but [...] seems no reason to doubt *The [...]ller's* statistics that the num[ber of] new religious books published [...] nearly a half in four years at [...] of the 1960s (from 1,994 in [...] 1,164 in 1969). Moreover the [...] saw the disappearance of [...] specialist religious book[...] in London including those [...] Church Army, Indepen[...] Press, Epworth Press, Carey [...] Press and others—[...] attractive modernization [...] would say secularization) of [...] more throughout the country. [...] S.P.C.K. and Mowbrays' [...] have also sadly lost a fine [...] and bookshop. Burns and [...] The demise of a good book[...] always a cause for lament; a publishing house even more [...]

[...] it would be misleading to [...] hard and fast conclusions [...] this trend. The 1970 figures [...] books published actually [...] somewhat over those for 1969. [...] important, the problems of [...] book publishing must be [...] against the increasingly serious [...] of the English book trade [...] whole. It suffers from a gross [...] production of books—fairly [...] squarely the publishers' fault, [...] they are now paying with [...] policies, redundancies, closures [...] mergers on a grand scale, par[...]y in general publishing. The [...] book trade has probably [...] more than its share from [...] problems because of the precarious balance which publishers and [...] try to maintain between [...] the gospel and staying [...] in business. Religious [...] which have been turning [...] only two or three times a [...] have had, through economic [...] to improve their stock/[...] ratios or face bankruptcy. [...] has meant a much smaller [...] of the slower-selling authors and readers as well as publishers have felt the ripples of this trend: several houses have had to abandon slower-selling academic theology.

Despite these qualifications, however, a 40 per cent fall in new books over five years is a very large one. Comparisons must inevitably be drawn between this figure and the steady decline in church attendance and practice during the same period. Church of England baptisms fell in the 1960s by 15 per cent. Confirmations have dropped 30 per cent since 1965. Four of the Church's twenty-one theological colleges have recently been forced to close: several others are being amalgamated. Apart from the wider implications, how has the rocking of the foundations of Christian belief and the continual erosion of Christian institutions affected religious publishing?

Religious publishing covers an enormous field embracing many specialist areas and a few more general ones. In the Christian sector it consists of five main divisions: the Word of God (the Bible), preaching the Word (sermons, homilies, exposition), worship (prayer-books), the nature of God (philosophy, theology), and religious institutions (books on the Christian churches). To the trade, however, it is the Bible versus the rest, and the Bible is still very big business, despite the decline of the other sectors. The hard core of Bible-buyers in this country are serious churchgoers who often seem to buy and read several or even *all* available translations. Another flourishing source of sales are Bibles bought for birthday presents, school prizes, weddings and confirmations.

Putting the Word of God into print has traditionally been a mainstay of the publishing business. From the introduction of printing, printers and publishers have fought ruthlessly to establish monopolies in this potentially lucrative field and the giants of our own day are every bit as adept as their forebears in piling up the profits: praise the Lord and punch the cash-register. The past decade has been no exception. When the New English Bible was published ten years ago there were a million copies in the bookshops on the day of publication, and it has since made a sizable contribution to the export drive. The university presses of Oxford and Cambridge (who hold the copyright) report that sales of the complete Bible reached two million copies throughout the world in the first six months of 1970 alone, 250,000 of which went to the Book of the Month Club in New York. They also say that despite competition from the newcomer, sales of the Authorised Version are not declining as rapidly as had been predicted.

But the continuing Bible boom is not limited to sales of the N.E.B., nor is it the exclusive preserve of the great university presses. There is an apparently endless boom in other modern versions. Darton, Longman and Todd's courageous decision to launch another modern version five years ago, *The Jerusalem Bible*—an English translation of a new French Roman Catholic translation from original sources was rewarded most handsomely with sales throughout the world approaching two million copies. Like their more august university press colleagues, they are finding that the old denominational barriers of preference for different versions are crumbling.

A further testimony to the public thirst for novelty in Bible translations is Fontana's *Good News for Modern Man* (T.E.V., or Today's English Version), prepared in the United States for both Catholic and Protestant readers, which has sold more than 200,000 copies in a very few months over here. Hodder and Stoughton's success with another modern version of the New Testament, *The Living New Testament*, will shortly be followed by the complete *Living Bible*, with a very large first printing proposed.

Less flexible Bible lists are not doing as well. Nelson, who held the exclusive licence to sell the Revised Standard Version for a period, admit to a continuing fall in Bible sales right across their list. They have been particularly hit by the apparently irreversible downward trend in Bible sales in the United States, where an associate company with a distinguished position reports a decline of 10 per cent per year in their American market.

Bible reading and Bible buying are not reliable indicators of Christian belief or practice, and any deductions must be very cautious. But this present boom, closely following the controversial *Honest to God* and *Soundings* debates of the 1960s, invites a certain interpretation when seen in the light of the decline of religious book publishing in other categories. Certainly God is not dead; but what kind of God has survived?

Collins's list this spring may have something to tell us here. Under the dedicated care of Lady Collins, Malcolm Muggeridge's biography of Mother Theresa, *Something Beautiful for God*, will have a first hardback edition of not less than 25,000 copies—a remarkably confident print-order but, with sales of more than 100,000 copies of the same author's *Jesus Rediscovered*, no doubt a correct publishing decision. Mr. Muggeridge's well-timed swing to a more repentant conservatism in religious belief is evidently to the taste of many Christians and agnostics who are tired of and, perhaps, upset by the boat-rocking of the *Soundings* decade: here is our new apostle of certainty.

Successes in other lists have the similarly reassuring tone of a swing back to more settled ways. Hodder and Stoughton have had a big success with "Brother Andrew's" *God's Smuggler*, an exciting story of smuggling Bibles into Russia, which has sold nearly 25,000 copies in hard-

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SAINT ANDREW PRESS

back since publication in June, 1970, and recently a further 100,000 copies in paperback. This is the kind of book one could have imagined getting away in the late 1940s.

Darton, Longman and Todd expect to do well with another, more orthodox book with a reassuring appeal, *Prayer* by Anthony Bloom, and have also had a surprisingly successful run with a carefully argued book of a classical kind, *The Foolishness of God* by John Austin Baker. This house has probably benefited more than most from the collapse of inter-denominational rivalries, especially on the Roman Catholic side, where more and more intelligent English Catholics are thinking and reading for themselves.

At Mowbrays, after a steep decline in the demand for specially recommended Lent books in recent years, *I Believe and Why* by the Bishop of Leicester, and the Archbishop of Canterbury's Lent recommendation, *The Gospel is For Everyone*, by the Bishop of Willesden (Faith Press), are both selling well.

For all these signs of renewed confidence, there is nevertheless an air of defensiveness in the wind: the books which made the headlines last year and the new offerings promised to do great things this season are virtually all directed to the converted. What is missing is any sense of dialogue with the outside world, still less of the power of resurrection of Christian belief. Whatever criticisms traditional Christians may have had of the furore of the *Soundings* and *Honest to God* years, at least we saw brave men coming out and telling us not what we ought to believe to be saved but what they themselves could and could not believe. This broke down the walls of distrust between committed Christians and the far larger mass of ordinary, and especially younger, people who were grateful for this openness. Perhaps they recognized what it must have cost some of those involved in personal terms and, through that recognition, found it possible to come to terms with many of their own uncertainties.

And what of the future? If Christianity is to survive as a personal religion it is certain that it must declare a new commitment to persons. We have listened long to writers chanting: "I believe in God . . . and why"; the time is now ripe for them to listen and hear God saying: "I believe in *you* . . . and this is why." In theological terms this requires a new theology of the person, a neglected tradition in Christian belief.

Perhaps the religious publishers should be turning much more to books of experience—in poetry as well as prose—whose authors can tell us in their own words how they have seen and heard God and how it has changed their lives. And by "experience" here one does not mean the ritual repetitions of the evangelically converted, with their sacred code-words and mnemonics on the name of Jesus, but experience recorded in the simple language of everyday life as Jesus himself used it: "How happy are those who *know* that they are poor." We need to see translated into book form something of the urgency and simplicity of a recent television documentary, "A Certain Inner Bloodymindedness", in which a young priest from one of our older theological colleges mixed among the poor of Notting Hill and found himself wanting.

Those to whom the gift of a new vision was given in the 1960s are to blame now if the religious publishing lists of the early 1970s lack the lustre and challenge of these kinds of honesty. To cry: "I see God", and then to relapse into silence is, at the least, enigmatic. The visionaries of those years must tell us who or what they have seen, what they are doing about some claim, the result of the Reformation" has been best of those who ... become priests in the England have moved into other work, then they ... he able to tell us their their alternative Christian".

Let Paul Halmos follow prophetic *Faith of the* and his recent *Personal Society* with a new work tell us where his counsellor us. And let those working people tell us something vision too. The young Force and Shelter are forward to tell us their what are the other contested sults of protest? What of the new gospel? Are loving, more generous, people as the new theology surely now be on the personal experience and Christianity of this kind. day of argument is over world knows it. There those who value the rehearsing the more tions for or against atheism or less defined there will continue to books written and these interests. But surely had enough of this for If God exists, so much provided he is does not exist, does it in him still has the power form and enrich to lighten the world?

Jesus as a convenient fiction

G. A. WELLS:
The Jesus of the Early Christians
362pp. Pemberton. £2.25.

Can the rise of Christianity be accounted for, as this book invites us to believe, if Jesus never existed? It depends on what you mean by Christianity. If it is merely a syncretistic myth which grew up to explain a pre-existing ritual—if the Christians "copied a sort of pre-Christian eucharist"—this might be a conceivable possibility. But Christianity is before all else a religion centred in a person, stamped with a unique individuality. Without that person could it be what it is? Gilbert Murray, as quoted by Professor Wells, remarked that the parts of Christian doctrine which a Levantine pagan of the first century would deny are chiefly the historical statements. Precisely. This is the radical distinction which Professor Wells labours to obliterate. "Christian origins can be accounted for with reasonable plausibility without recourse to a historical Jesus." So here we are offered a modernized form of the Christ-myth, reinforced, it is argued, by the Dead Sea Scrolls.

Professor Wells's thesis is as follows. The disciples could believe in the risen Jesus as God and some Jews in a messiah who would suffer, in consequence it was perfectly feasible for these two strands to become allied together for a new Jewish sect to emerge which combined the pagan dying god with the Jewish suffering Messiah. The synthesis may have been effected by the Christian borrowing of the pagan dramatic ritual of the dying god . . . and this linkage would have been quite possible without any further historical basis. It would, moreover, have been facilitated if some teacher of messianic pretensions had actually been put to death, after which his followers carried on his teaching in the hope that he would come again.

These followers were the Qumran community. We notice the author's "feasible", the "may have been", "could have been", and other subjunctive clauses. But *did* a new Jewish sect like this in fact emerge? Where is the evidence?

St. Paul's letters are the earliest Christian documents, but they presuppose the existence of Christianity. What had changed him from persecutor to apostle, and to what had he himself been converted? What did those to whom he wrote believe? What were the beliefs of the original sect which he persecuted—and this was in Palestine, not in Corinth or Anatolia? Did a body of Palestinian Jews believe in some kind of Hellenistic saviour god? Can it seriously be imagined that the ineradicably Jewish author of Romans and Galatians fell for the cults of Mediterranean polytheism? They filled him with alarm and repugnance. Their sacrifices, he said, were offered "to devils".

Professor Wells argues that St. Paul had no knowledge of, or interest in, a Jesus of history. There is certainly nothing in Paul's doctrine of mystical union with Christ to suggest that the reference is to a contemporary who had been crucified. Why then did he call the Christ "Jesus" and even refer (in Romans i) to his genealogy? St. Paul himself says, in support of his credentials, that he had "received" factual information about the death according to the scriptures, the "third day" and the Resurrection appearances—but Professor Wells writes this passage off as interpolation. It is an old trick, but again, where is the evidence? There is not the slightest textual support. "Can we not infer", he asks, "that the god of the early Christians was another of these [saviour gods] and that the background of the pagan mysteries suffices to explain Paul's reference to Christ crucified?" But had Mithras or Osiris been *crucified*? Moreover the heart of the Pauline Gospel is that the crucified Messiah had risen, in actual event not in cultic symbol.

When we come to the rituals of the Mysteries, which the new sect is alleged to have "copied", Reitzenstein and the *Golden Bough* take over. But it darkens counsel to use phrases like "the pre-Christian Holy Communion" or "the Dionysiac Eucharist". To say that "The Lord's Supper existed before Christianity involves a [illegible] *petitio*. The author's investigation of the differ... does not follow that the l... guage means the same thi... quite different contexts. (I... uses the word mystery bu... not mean what the pagans ... it.) Paul relates the histor... of the Lord's Supper. ... later fiction to explain the... In the light of Christian his... it?

The nineteenth-century attack was that Paul turned Nazareth into a saviour distorted the original gospel... argued here is in the reve... tion—that Paul's mythical saviour became a pseudo... Jesus of Nazareth. How... move from mythology to ... from the apocalypses to ... pels? Through the breat... primitive eschatology, sup... fessor Wells. The Chris... pected an imminent *Parou*... would bring history to a... that their god was a "... last "days". When the ... Coming failed to occur, ... tion arose that this "dea... heaven and sojourn on ... been "in the last days" ... the not distant past. Pilate... tion as a shedder of ... made it natural to fix on ... man who had crucified th... So the Passion narratives ... structed (largely out of ... ment material) and the ... biographical details were ... dicted. *mh Pontio Pilato*... course gradually added ... length. The traditions wer... into the Gospels. Let t... reflect what this ... groups of unknown Hel... critists invented the ... character of Christ. So m... Jesus of the early Christia...

The author himself says ... this, that "the evidence ... *probable* reconstruction ... able". Perhaps we had ... it at that. The orthodox ... Christian origins is at ... improbable than this ...

The Gospels as biography

C. H. DODD:
The Founder of Christianity
Collins. £1.75.

... went on in the heart of ... wrote Bultmann, "I do not ... and I do not want to know." ... lived and died—that is the ... and his recent *Personal* ... event, which through the *Society* with a new work ... thing evokes saving faith. But ... then did the Word ever come ... preached? To accept this virgin people tell us something continuity between Christ and ... leaves us with a revelation that ... Force and Shelter are now personal or moral content; ... forward to tell us their what, as Professor C. F. D. Moule ... what are the other contested recently, will be found in ... sults of protest? What ... to be no gospel. It is not ... of the new gospel? Are Christianity is about.

... loving, more generous, ... Dodd's first-rate and fascinat... ... book marks the turn in the ... gical tide. Here the leading ... Testament scholar in England ... the mature results of a long ... devoted to work on the early ... Christian documents. Few others, ... ently equipped to appreciate ... difficulties involved, would have ... brave enough to call their ... *The Founder of Christianity*, ... book is intended for the general ... There are no arcane tech... ... no references to scholarly ... there is not even an index ... It is in itself a remarkable ... ement to have written a pop... ... study of the Gospels which no ... sional scholar can neglect. ... who knows anything of the ... here discussed with an un... ... authority, will recognize ... almost every sentence ex... ... labours of critical analysis ... dicious weighing of the evi...

Gospels do not set out to be ... phies, they set out to preach ... pel in a story—and that tells ... as a great deal about Christianity. But does that mean, as has too long been dinned into us, that they "have no biographical interest" and cannot be trusted for the historical facts? "Certainly", Dr. Dodd writes,

> they are primarily documents of the faith of the earliest Christians, but it must be added that this fact acted as a preservative of genuinely historical memories without which it could never have arisen. That these memories should include some unexplained features is in the nature of the case.

The tradition embodied in the Gospels—and in Mark's rough Greek we can hear the spoken voice before it was stylized and written down—goes back to a remembered person. The events recorded are part of the living fabric of the continuing Christian society, at the heart of which is an act of remembrance. "For nineteen centuries, there has not been a single week in which this act of remembrance was not made, one generation reminding another." Who was that person and what do we really know about him?

The Synoptics, argues Dr. Dodd, give us a body of sayings which, however it may have been edited, is yet

> on the whole so consistent, so coherent, and withal so distinctive in style, manner and content, that no reasonable critic should doubt that, whatever reservations he may have about individual Sayings, we find reflected here the thought of a single, unique Teacher.

After examining the recorded teaching, and the rather more fluid record of incidents, Dr. Dodd proceeds to a chapter on "personal traits"—the "character and personality of the Founder". We are within sight of the Jesus of history as "a real person in a recognizable scene".

Did he claim, or accept, the title of Messiah? However uncertain this may be held to be, at least he refused to disavow it, in Pilate's court, even to save his life. It must have stood for something very precious to him. What he meant by it remains his own secret. It was certainly not what it meant to the crowd that chanted, "Blessed be the coming kingdom of our father David" or, in current parlance, "Romans, go home!" This, of course, is the central question of the way in which Jesus interpreted his mission, and to that the Son of Man sayings are closely related. Dr. Dodd, who has somewhat revised his earlier views, holds that on the lips of Jesus, Son of Man "came to be something like a self-designation replacing the traditional title of Messiah".

Unfashionably, Dr. Dodd holds that it was Jesus himself who taught the disciples to see in the Suffering Servant the true paradigm of his vocation and to understand Messiahship in those terms. The Servant is both a person and a community. That suggests the idea of a corporate personality, a self-identification with his own as the people of God which he hoped to recreate.

The last three chapters are in effect a life of Jesus based on the Gospel narratives. Dr. Dodd shows how the Galilean period was foreclosed by the dangerous moment after the feeding miracle when a crowd of 5,000 excited freedom-fighters threatened to "take him by force and make him a king", or in other words the leader of the guerrillas. There follows a time of withdrawal in Transjordania—Dr. Dodd even hazards a chronology—and the story moves to its climax in Jerusalem. In the upper room he sealed the new community by participation in the covenant cup. Within a few hours this community was destroyed and scattered. But in the Resurrection "appearances", when his disciples recognized him as the man whom they remembered, he came back to them in forgiveness and made them now men in the reborn community. That is how he becomes the founder of Christianity.

This book is a theological event. It is to be unreservedly recommended and may play a powerful part in the revival of a positive and intelligent Christianity.

Jesus becomes Christ

RICHARD N. LONGENECKER:
The Christology of Early Jewish Christianity
178pp. S.C.M. Press. £2.

What the Gospels say about Jesus is on the whole surprisingly restrained and oblique. Far stronger is the language which the early church uses about him. At the end of the first century one evangelist is already describing him as God. How did this come about?

One answer is that the church evolved its doctrine about Jesus on very slender foundations, building largely with ideas and terms drawn from Hellenistic religion. This interpretation has now been with us for a long time. Among its principal representatives today are Bultmann and some of his disciples.

Professor Longenecker presents a brief on the other side. He argues that the christology of early Jewish Christianity found its point of departure in the resurrection and gained support from the remembrance of Jesus's own teaching, although this was not properly understood until after the resurrection. This christology, he continues, was substantiated from a christocentric understanding of parts of the Old Testament.

The title of the book and its opening pages may prove a little misleading, as they suggest that it is about the ideas of the Ebionites and other fringe sects on the more Palestinian side of early Christianity. But the reader will soon get his bearings once he is into the following chapters.

The author takes issue with Morna Hooker over the "suffering servant" in the New Testament, maintaining that "There is little doubt that early Christians thought in terms of a servant christology—even a suffering servant christology". We may suspect a little special pleading here. One wonders whether Professor Longenecker would be ready to re-open consideration of Mark xv. 28, with its quotation of Isaiah iii, 12? The verse is absent from most modern translations and nearly all critical editions, but may be genuine for all that.

There are one or two major considerations to which he might have given more attention. There are instances where the language of the early church about Jesus has apparently invaded the Gospels. As some scholars would argue that this has happened far and wide, there is a case for examining the Gospels in some detail with this consideration in mind.

In the main, however, Professor Longenecker is well-read, has pondered each issue for himself and has produced a good defence of his own views. Though it is clear where his own sympathies lie he has usually treated views that differ from his with fairness and openness.

A limited edition of Jeremy Taylor's *The Rule and Exercises of Holy Living* (173pp. £2.25.) is the first title from a new private press, The Langford Press, 12 Essex Close, Romford, Essex. The text is based on the Heber and Eden edition (1856) of Taylor's works and has been abridged and edited by Anne Lamb. Dr. Henry Chadwick contributes a foreword.

The book is finely printed in Eric Gill's Joanna typeface on Abbey Mills cream laid paper. Designed by John Saville, it is bound in Elephant Hide and gold blocked.

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Indian summer of the pagans

JOHN FERGUSON:
The Religions of the Roman Empire
296pp. Thames and Hudson. £2.50.

Since Gibbon the Antonine era has been regarded as one of humanity's golden ages. For the cults of the Greco-Roman world this is broadly true, for the century that separated the accession of Antoninus Pius in 138 from the murder of Alexander Severus in 235 witnessed the culmination of the city states of the Mediterranean and the kaleidoscopic variety of religions that flourished among them. In his classic *Conflict of Religions in the Roman Empire*, first published in 1909, T. R. Glover traced the process of paganism's climax, its confrontation with Christianity and its defeat, against the background of the history of Greco-Roman civilization. John Ferguson aims at completing Glover's work by using the enormous harvest of archaeological evidence that has emerged since Glover wrote. This has illuminated every aspect of life in the Roman empire, and not least, the religious life of its inhabitants.

Professor Ferguson's was an ambitious project. It demanded not only Glover's omniscience of the literary sources of the period and his deep sense of religious values, but a correspondingly thorough knowledge of recent archaeological discoveries and the first-hand experience of field work vital for assessing the significance of any particular find. To have achieved as much as the author has been able to within the limitations imposed by the "Aspects of Greek and Roman Life" series says much for his stature as both writer and scholar.

First things are put first. The religious experience of the Greco-Roman world is seen as the final phase of a process that had millennia of history behind it. Underlying all concepts of creation was the worship of a feminine archetype, the Great Mother, associated both with death and life, the raising of crops and power over wild nature. Hers was the force that bound together in common religious experience Sumerian, Hittite, Greek, Roman, Celt, and Egyptian. Hers was the power to be worshipped whether as Atargatis, Cybele, Juno, the Deae Matres, or Isis. Her consort was the Sky-father, revered alike on the ziggurats of Mesopotamia or the Capitol at Rome. Next came the sun-god whose worship represented a maturer experience in mankind's history, often associated with monarchy as a political institution. Beneath these high gods existed a host of divine functionaries, powers that presided over each tribe or territory, *numina* who watched over each action and feeling in human life. "Mercury for health; Apollo for wealth", as the author translates an inn sign found at Lyon. The joker in the pack was Tyche, the capricious goddess of chance, at once "omnipotent fortune and ineluctable fate", the power that turned values upside down, that made the wicked prosperous and struck down the hero, the dreaded goddess who shaped the life of all.

The author demonstrates superbly well how the Greco-Roman pantheon had its roots in the distant past, while uniting varied religious traditions in a relative harmony among the peoples who made up the Roman empire. In the second and third centuries A.D. it found common focus in the cult of the emperor, himself increasingly associated with the sun-god. The deeper needs of individuals found their outlets in the mystery religions and the philosophical schools. Commodus's dedication to "Jupiter, Best and Greatest, Dolichenus, the Eternal", symbolized the unity of Roman, Greek and Syrian in one religious world at the end of the second century.

Professor Ferguson could well have stopped here. But his brief was "aspects of Greek and Roman life", and he had not yet exhausted it. His views on the Pythagorean mosaic at Lambiridi in Numidia, published by Carcopino, would have been welcome, so, too, a résumé of the discoveries in the second or third century Mithraeum found beneath the church of Santa Prisca in Rome with its hymns, its ecstatic prophets, and hints of a communion feast of bread and wine. Dura Europos, whose site was never reoccupied after its sack by the Persians in 256, housing almost every cult in the empire, its inhabitants directing their lives according to ever more elaborate horoscopes, would have made a fitting climax. Judaism and Christianity could have been left where they belonged in Dura, on the fringes of society.

The lure of the confrontation between the pagan and Christian worlds proved too strong. It is indeed a dramatic episode in the history of the Mediterranean peoples. The cessation of age-old practices like the annual sacrifice by the magistrates of Aquae Thibilitanae at the cavern of the god Bacax after 283 or the closing of the temple of Daphne at Antioch must have been traumatic experiences in the lives of the people. Unhappily Professor Ferguson is not equipped to tell this part of the tale. Early Christianity seems to elude his grasp. It is not merely that there are mistakes in interpretation of the evidence. "Paganus", for instance, did not mean "rustic" in western Christian vocabulary but "civilian" contrasted with the "soldier of Christ" serving in the *militia Christi*. The attempt to interpret confrontation in terms of a process of syncretism at work in both paganism and Christianity is misconceived. Is it really true (or relevant) that Mary's title "Theotokos" in fifth-century christology "comes from Cybele", or that a Christian martyr of "Lydda or Joppa" named George "became blurred with Perseus the dragon-killer; and with an older tradition of Zeus and the Sea-Monster; that Zeus had the title of Georgos or Farmer helped the process"? As the account of the mission of Gregory the Wonderworker in Pontus or the lives of the Syrian monks show, the real confrontation took place in the countryside, between Christians inspired by apocalyptic hopes and biblical promises and the age-old loyalties to territorial gods. For the battle between intellectu... account of the debate be... machus and Ambrose of... the Altar of Victory ha... bettered.

Professor Ferguson's ... achieve his goal reflect... defect in British schol... Despite the work of ... Baynes, Britain has ne... an interest in the transi... the late classical and th... worlds comparable to tha... on the Continent. No N... Institute has been fou... counterpart to the F... Institut in Bonn. There... failure to sponsor ar... work abroad with the... this period in mind. Nei... tzeff nor Cumont would... adequate scope for their... British university.

Within these limitation... Ferguson has achieved... well-illustrated and schol... a pleasure to read. Th... vigorous and concise, eas... amount of information to... into a short space. Tho... move from millennia... third century A.D. in a s... ter, there is nothing of th... or the catalogue. The p... of Marcus Aurelius (a... praised individual in... view) or Epictetus are... so too are the brief ac... philosophies of the S... tonic schools. The light... the Antonine era is... trayed, the quacks and... the practitioners of... rubbing shoulders with... sophers, and emperors... part in completing a vi... the Indian summer of... world.

The Church as person

...QUES MARITAIN:
L'Eglise du Christ
...pp. Paris: Desclee de Brouwer. ...0 fr.

...ur years ago, in *Le Paysan de la* ...*onne*, M. Maritain produced ...t was generally taken to be his ...n-song. Since then he has given ...*De la grâce et de l'humanité de* ...s, an important work on christo..., and now, at the age of eighty-..., a large and incisive volume on ... Christian church, in which he ...ws himself thoroughly aware of ... contemporary world and of the ...es let loose by the Second Vati... Council. This is indeed a re...kable achievement even for such ...gorous and inveterate intellect as ...

...here are two problems with ... M. Maritain, as a highly ...ligent and devoted Roman Cath... layman, is here primarily con...ed. The first is that of the ...ionship of the Roman Catholic ...rch, and of the revelation which ...t its heart, with other forms of ...stianity, with the non-Christian ...ions and with Marxist and other ...s of secularism. The second is ... of reconciling the authority and ...ibility of the church, on the one ..., with its undeniable errors, ... of teaching and of practice, on ...ther: errors from among which ...ngles out, as particularly glaring ...ples, the idea of a Holy War ...odied most notably in the Cru..., the disgraceful treatment of ... by Christians, especially in the ... Middle Ages, the Inquisition, ...Spanish and Roman, the con...ation of Galileo and the burn... Joan of Arc.

...dealing with both these prob... M. Maritain lays down and ...ops two principles. The first is ...of the church as a person, a ... to which he attributes more ...a merely analogical status. The ...d is that of a radical distinction ... personnel, this, which ex...d in terms of the Thomist ...e of principal and instrumen...sality, enables him to discrim... between fallible teaching on ...art of even the highest eccle...al authorities and infallible ...ng in which the truth of God is ...ately mediated and expressed.

...easy to think of the objections ... some critics will wish to ... Some will, perhaps unjustly, ... that the distinction between ... and infallible teaching is ... made on an *ex post facto* ... so that any teaching which turns out later on to have been wrong will be assessed as belonging to the fallible class. Do M. Maritain's criteria enable him, for example, to deal satisfactorily with the solemn teaching of the Council of Florence, that a man who dies outside the visible communion of the church will, even if he has shed his life-blood for Christ, be irreparably condemned to the fire prepared for the devil and his angels?

On a different level, some will find difficulties in the notion of the church as literally a person, having the grace of Christ for her soul. If the church is Christ's body, essentially identical with the human nature which he took from the Virgin Mary, will the church have any character as a person distinct from the person of Christ himself, and will not her soul be simply Christ's human soul? Some will doubt whether M. Maritain has given sufficient attention to the problem of the inherently limited character of human language to express divine truth adequately. His very just remarks on the social and historical conditioning of the minds of the church's personnel may have consequences beyond those that he admits.

Nevertheless, even his most conscious critics cannot fail to admire the courage and penetration with which, as he approaches his tenth decade, this great Catholic philosopher has applied himself to the problems of an age far different from that in which he and his beloved Raïssa hammered out their position as thinkers and as Catholics, among such friends as Léon Bloy, Charles Péguy and Ernest Psichari, in the years before the First World War.

Beyond determinations

HENRY DUMERY:
Faith and Reflection
Translated by Stephen McNierney and M. Benedict Murphy. Edited by Louis Dupré.
220pp. Tenbury Wells: Fowler Wright. £3.15.

Dr. Louis Dupré, in his preface to this collection of extensive extracts, tells us that Henry Duméry is probably the best known philosopher of religion in France today and the centre of a storm of controversy among Catholics. The fact that he is virtually unknown in America (and, might we not add, in Britain?) is ascribed to the silence which separates Anglo-Saxon from Continental philosophers.

Duméry agrees with Sartre that man must have freedom to create his own values, but he insists against Sartre that this entails not the denial but the affirmation of God. For, aligning himself with the neo-Platonists, he sees God (Plotinus's "One") as above and beyond all determinations: God creates us, and he creates us as able and obliged to create those values which God cannot create. The divergence of this position not only from the Thomist tradition but from the historic Christian tradition in general is obvious, but Duméry sees it as enabling the church to speak to modern man intelligibly and persuasively. His philosophical approach, however, is developed not in terms of neo-Platonism but in those of phenomenological analysis, and this provides a further difficulty for most English readers. Dr. Dupré hopefully asserts that this makes Duméry's work more concrete and so, in the original sense of the word, more catholic.

The passages chosen are arranged in three sections. The first displays an argument for the consistency of freedom as Duméry understands it with religious, and indeed Catholic, dependence. The second, on immanent reason and transcendent faith, explores the relation of philosophy of religion on the phenomenological model to Catholic theology. The third, described as a philosophical critique of revelation, provides an impressive apologetic for traditional Christian belief.

One of the most intriguing features of Duméry's thought is his ability to snap in and out of phenomenological language at will; the last half of the third section is a superb and straightforward defence of revelation, ecclesial Christianity and the resurrection of Christ almost entirely free from technicalities. But those who wish to understand in detail his basic approach will do well to refer to the only other work of his that has been translated into English, the small volume *The Problem of God in Philosophy of Religion*, published in the United States by the Northwestern University Press.

Holy humans

PHYLLIS McGINLEY:
Saint-Watching
243pp. Collins. £1.75.

The title hardly promises a book of such exceptional erudition, wit and common sense. Not since Father Martindale produced his *What are Saints?* some thirty years ago has there appeared so lively and sympathetic an account of the diversity of holiness, not merely in the official sense of formal canonization (though that has its purpose in regulating the wilder flights of hagiographical fancy) but in the deeper understanding of the axiom that "grace perfects nature". The saints are men and women: they are as various as human life itself. What they have in common is a single sense of God and the reference of all that is and might be to his single will. The autonomy of evil can be a convenient hypothesis to account for iniquity of every sort, but in the end it cannot account for the strange facts of the human condition—that saints could have been sinners (and often were, on a spectacular scale, until they turned to the good and to God), that grace does not destroy human nature, in its infinite variety, but rather perfects it. So being holy means being wholly human, and Miss McGinley provides a richly assorted variety of the young and the old, the learned and the ignorant, the men of action and the hidden hermits, whose only common factor is that they relate all that they are and ever might be to the enduring reality that is God.

Miss McGinley's purpose is to rescue the saints "from their pious niches; to celebrate their eccentricities and persistent mortality". Her gallery is a vast one, including as it does men and women of such diversity as Augustine, the prototype of the sinner who becomes a saint on the spectacular scale; Catherine of Siena, who emerges from her little room to shift a Pope's will and shapes the church's whole direction; Thomas More, the humanist and lawyer, who goes cheerfully to death to defend what can seem a legal scruple but is the very articulation of the rights of God and the relative rights of men; Ignatius, the soldier who turns his sword into an instrument of utter fidelity to an embattled church; Francis of Sales, the bishop whose courtesy and very grace of literary style alter the course of the church's response to the world it exists to serve. There are intellectual saints and peasant saints, beggars and courtiers; mothers of families and cloistered nuns; peculiar, not to say neurotic, saints who may be hard to like but have to be loved for their single fidelity to God. No one can be asked to emulate Simeon Stylites on his pillar, lashing out at the iniquities of the mob below; nor need a holy woman copy Rose of Lima, disfiguring her face lest her beauty should lead anyone astray.

Saint-Watching is a humane book, and that is what a book about saints ought to be. They are saints precisely because they *are* human. When Miss Mae West remarked with such theological accuracy, "I'm no angel", she was only echoing what all the saints have said from the beginning. Their lives, in all their variety of social circumstance and human achievement, are parts of a single spectrum, and Miss McGinley's book is an extended conjugation of the verb "to live" in the scriptural sense which speaks of "living; no not I, but Christ goes on living in me".

In the name of Edification

JOHN S. COOLIDGE:
The Pauline Renaissance in England
Puritanism and the Bible.
162pp. Clarendon Press: Oxford University Press. £2.10.

Puritans, as every schoolboy knows, accepted only what scripture commanded, holding that the Bible gives a complete, ascertainable polity for a church of visible saints; their opponents regarded what was not forbidden as permissible. This handy rule-of-thumb will no longer do, not because the situation is more subtle, but because it is different. Against Perry Miller and others, John Coolidge argues that the question was not what was formally deducible from the letter of scripture, but what it means continually to obey God's word: in terms of glorifying him, not offending weak brethren, and seeking "edification".

Again, as every schoolboy knows, Puritans stood for repression, their opponents for liberty. In fact their protest was in the name of liberty, not for all to do as they pleased, but to use life for "edification" not for destruction. "Edification" is the key to Elizabethan Puritanism.

It is eminently a biblical image. God's building of the original patriarchal "house" of nomads becoming the building of Israel and of God's temple in the promised land; material and metaphorical ideas twine and twist into the New Testament, where the material, blood and race as well as stone and mortar, is finally rejected. Membership of the spiritual Israel, John Coolidge reminds us, is by baptism into the death and resurrection of Christ in whom the new community finds its corporate identity, becoming not "His House", but "one Body in Christ". This Spirit-animated body describing the social order of the Christian community is above all expounded by Paul. So Puritanism is a Pauline renaissance.

The church, the author continues, must grow like a living thing in an environment which does not possess its kind of life. This struggle to change dead, disordered things into what lives and grows towards perfection is, for individual and community each in its own way, "edification". "Edification" thus interprets liberty, giving a direction-sign which makes it not only liberty from bondage to magic and superstition, but active engagement towards life-fulfilment. To "give offence" stands in this context, where liberty finds in God's word an imperative of love controlling it towards what will not "offend" but "edify" the brethren. The question then between Puritan and Conformist is not of interpreting the letter of scripture, but of cutting off whatever might impede the weak from his "edification"; and what the one finds indifferent, the other finds a moral imperative.

It is an impressive argument. The crux not faced by this book (though its existence is admitted), is that different people are "offended" by different, even contrary things. The Puritan must distinguish. Hence, behind a plausible argument, ultimately there is an assumption of a special kind of knowledge able to distinguish that which is proper "offence" from mere factiousness. Can we escape saying, what offends Puritans is "real offence"; what offends others, for example, Papists, is not?

It was covenant theology which gave Puritanism the possibility of a visible church in space and time, existing here and now, a "covenanted-church", whose members by their adherence to the Covenant make their common profession of faith. This church is set apart from merely socially contracted or covenanted groups by its life in the body of Christ. It exists historically from generation to generation on the basis of the Covenant, rather than, say, on continuity of apostolic succession.

Covenant theology has a striking vitality. It was preached at Nairobi in August, 1970, to the World Alliance of Reformed Churches by the general secretary of the World Council of Churches. But the exposition of it here is uneven. The criticism of it is sound—its tendency to lose christocentricity, to become moralistic, to end up as merely a religion of religious experience; but at times the pages of this book are possessed by the very spirit of those Puritans of whom Robert Baillie said "their longsomeness is waesome!"

The author clearly regards his book as an apologia for, as well as a study of, Puritanism, expounding it as relevant in the contemporary world and able to relate adequately to modern biblical studies. Some readers will find this congenial, but the value of the book will lie chiefly in warning students of Puritanism to eschew too easy verdicts.

...e phases of the moon

...DE LUBAC:
...urch: Paradox and Mystery
...d by James R. Dunne.
... Shannon: Ecclesia Press.

...Second Vatican Council ...to history, its themes can ...d more objectively; freed ... polemics of debate, but not ... discipline of theological ...ey can be seen as authen... of the Roman Catholic ...response to the "signs of ..." which Pope John read so ... No one is better qualified ...de Lubac to give a meas... ...mentary on the Council's ..., and especially on its ...documents—the dogma...tions of Revelation and ...Church. His new book is a ... of addresses given at a ...l congress at the Univer... Notre Dame, together with ...s on "Pope Paul VI, Pil... ...rusalem", "The Pagan ... and the Fathers of the ..." "A Witness of Christ in ...rch: Hans Urs von Baltha... ...Holiness in Future"... ...Dame addresses form a natural unity. Far from being academic essays (though they everywhere reflect Père de Lubac's discerning scholarship), they are a realistic assessment of the Council's achievement in terms not so much of its documents as of the renewed dimensions it has given to a theology of the church. Pursuing a familiar patristic image, Père de Lubac can truly say: "While the sun remains always in glory, the moon (that is, the Church) continually passes through phases, now waxing, now waning, in proportion to the measure of her growth and her inner fervour; for the vicissitudes of the human condition are always her lot."

Patristic erudition is not always accompanied by a lively sense of the church's contemporary mission, but with Père de Lubac we are constantly aware of a mind—and a heart—that is aware of the organic nature of the church's life. He is concerned not so much with the reconciliation of the Vatican Council's teaching with Catholic tradition as with the recognition of the Council as a providential opportunity for the church to reassess her mission in the light of the Gospel. He is a historian who is not embarrassed by the prophetic role of an apostle. Despite his openness to religious traditions other than his own, he argues that "if we care about man's salvation, if we believe that his history is something real, if we aspire to unity, then we have no choice but to search for an axis, a drawing and unifying force, which is the Spirit of the Lord animating the Church".

The chapters explicitly concerned with the Second Vatican Council are supplemented by shorter essays reflecting the same harmony of an exact historical and theological scholarship with a lively sense of the Church's mission in the unprecedented situation of our own time. The chapter dedicated to Von Balthasar reflects Père de Lubac's own deep concern for the spirituality that is exemplified in the meaning of Holy Saturday. His greatness as a theologian lies not only in his profound scholarship but in his constant reference of all that is and can be to the "sombre experience of Holy Saturday" as "the price to be paid for the dawn of the new spring of hope".

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Art

RICHTER, GISELA M. A. *Kouroi. Archaic Greek Youths.* 365pp. Phaidon. £9.

This is the third edition of Miss Richter's *Kouroi*. Some new photographs have been included of statues already illustrated. Addenda bring the bibliography up to date, and about twenty new statues have been added, including a few draped youths. The photography of these rather more than 200 statues of Greek youths dating from the eighth to the fifth century B.C. is excellent, and the description, particularly of anatomical detail, on which Miss Richter bases her chronology, is exemplary. One could perhaps have wished for more discussion of some of the problems. Did the Delphi twins drag their own mother or a mother goddess to the temple? Is not the Polykrates who dedicated an Ionian bronze probably the father of the tyrant? May not the Kroisos who was commemorated in Attica about 530 B.C. have been an Alkmaionid? Is the very unpleasing Piraeus bronze with its mixture of styles really an original archaic kouros? But we have been given such a marvellously useful tool for work that it is ungenerous to ask for more.

Biography and Memoirs

SYMONS, R. D. *The Broken Snare.* 224pp. Robert Hale. £1.50.

A pioneer in the Canadian Rockies. He wrestles with the wilderness to create a ranch and to build a happy way of life for his family. Then progress arrives in the shape of the oil prospector and his philosophy makes him sell out. That is the outline. Nature is here all right. So is the pioneering spirit. But the author strains too hard to make a modern parable out of his book. His device of calling his characters the Man, the Woman and so on may pass muster when they are just moving among the rest of God's creatures; but it reads oddly when he has to bring them into contact with government departments and D.D.T.

Careers

JACKSON, HENRY R. (Editor). *Careers Encyclopedia.* 555pp. Cassell. £2.50.

Now in its seventh edition, this guide provides a precis of useful information about scores of jobs, from accountancy to youth work and from aviation to window display. No careers manual is ever complete and there are gaps. But it has merits: it arranges its material sensibly, notes modern trends in traditional careers and includes some jobs not normally listed, such as starting your own business or becoming an inventor.

Education

BATLEY, RICHARD, O'BRIEN, OSWALD, and PARRIS, HENRY. *Going Comprehensive.* 99pp. Routledge and Kegan Paul. £1.25.

The same factual detail that makes this book heavy reading also makes it a fascinatingly accurate study of the nature of educational politics. The authors describe how comprehensive schools were introduced in Darlington and Gateshead, setting the political, social and demographic scene in each town and then relating the negotiations stage by stage, discussing the roles of the various groups involved from the education officers to the Roman Catholic Church. One disturbing fact which emerges from these case histories is that the very group which had the most at stake, the parents, were extraordinarily apathetic.

KELSALL, R. KEITH, POOLE, ANNE and KUHN, ANNETTE. *Six Years After.* 103pp. Sheffield University: Higher Education Research Unit. £2.50.

In 1964 a Sheffield University Research Unit was designated by the Statistics Committee of the Secretaries of University Appointments Boards to study the careers of those who had taken their first degrees in 1960. This report gives their preliminary findings from their sample of over 10,000 graduates who were sent in 1966 a carefully designed questionnaire on their past and present jobs and personal circumstances. As a group the graduates were "not particularly dissatisfied" with their careers. The researchers were at pains to check the employment pattern of the women which predictably followed the course of marriage and childbearing. The feeling after reading this report is that it will be more interesting and significant, if more difficult, to chart their achievements and responses in 1986.

History

Calendar of the Manuscripts of the Most Honourable The Marquess of Salisbury. Preserved at Hatfield House, Hertfordshire. Part XXI: 1609-1612. Edited by G. Dyfnallt Owen. 512pp. H.M.S.O. £11.25.

With this volume the calendar of Salisbury manuscripts at Hatfield House covering the life and work of Robert Cecil comes to an end. It is well known that in the last months of Cecil's life King James I's confidence in his faithful minister ebbed away. Whereas at the end of 1610 James was still addressing him as "my little beagle" and could write in the same year, "I confess I am happy in such servants that watch for me when I sleep", he was disappointed that Salisbury had been unable to push the Great Contract through parliament and was conferring his favours on Robert Carr, the future Earl of Somerset. The correspondence helps to illuminate foreign affairs, especially English relations with Spain. There is also a detailed account of a Grand Tour of Europe by Salisbury's son, Lord Cranborne.

CURTIS, EDMUND (Editor). *Calendar of Ormond Deeds.* Volume VI: 1584-1603 A.D. 240pp. Irish University Press for the Irish Manuscripts Commission. £3.50.

The calendaring of the mass of documents of the Earls of Ormond at Kilkenny Castle reached completion in 1943 with this final volume which listed and described papers covering the last twenty years of the reign of Elizabeth I. This sixth volume is now reissued complete in a photo-lithographic facsimile.

NICHOLAS, H. G. *The American Past and the American Present.* 24pp. Clarendon Press: Oxford University Press. Paperback, 40pp.

The text of the inaugural lecture by the Rhodes Professor of American History and Institutions at Oxford. In it Professor Nicholas reviews the teaching, past and present, of American history in Oxford. The United States, he observes, is a country whose history is to a unique degree that of its institutions. "They are not just an expression of the national spirit; they *are* that spirit."

Linguistics

STEVENSON, C. H. *The Spanish Language Today.* 140pp. Hutchinson University Library. £1.75 (paperback, 75p).

It is a relief to see a series of books on modern languages which rejects the indigestible format of the grammar in favour of continuous narrative. In this latest volume C. H. Stevenson wisely does not attempt comprehensive coverage but concentrates on features peculiarly characteristic of Spanish, such as the flexible word-order, the variety and logicality of verb formations, and, of course, *ser* and *estar*. Historical explanations are given briefly where necessary, but the emphasis is on contemporary usage—a chapter on word formation being particularly useful in view of the increasing number of technical and journalistic neologisms which are infiltrating Spanish, as every other language. American Spanish is treated only briefly—a pity, but necessary in a book of this length (a separate volume on American Spanish would be a welcome addition). The critical bibliography of dictionaries, grammars, &c., will save students much misspent time and money. One general point, however, emerges: the degree of the reader's acquaintance with the language is presupposed to be such that he will, of necessity, be familiar with the vast majority of the features discussed. But the book remains an excellent handbook for those students of Spanish who wish to rationalize their knowledge, or, on the other hand, for students of linguistics who wish to discover how Spanish works.

Maritime History

BOUQUET, MICHAEL. *Westcountry Sail.* Merchant Shipping 1840-1960. 112pp. Newton Abbot: David and Charles. £2.50.

Local historians of the Westcountry as well as sailing ship enthusiasts will be fascinated by Mr. Bouquet's collection of illustrations of the small sailing ships which abounded in western ports well into this century. The photographs of the harbours and quays with their coastal and ocean-going sailing craft show a way of life and an economic pattern which still had significance only fifty years ago. The accompanying commentary is anecdotal rather than technical. There is a useful short guide to further reading.

GUTTRIDGE, LEONARD and SMITH, J. D. *The Commodores.* The Drama of a Navy under Sail. 340pp. Peter Davies. £3.25.

The history of the United States Navy under sail is important and interesting and the authors seem to have a good knowledge of the primary and secondary sources on which a sound interpretation of it needs to be based. Yet the final effect is one of fragmentation and lack of impact. Individual actions are well described, but there is no clear exposition of the political and strategic issues involved in the war of 1812 nor of the general pattern underlying the various operations against the Mediterranean corsairs. Great stress is placed on the clash of personalities among the captains and commodores and yet none of them emerges as much more than a name. All appear equally unattractive but no rounded presentation of character comes through. The double ending of the book, the duel between Barron and Decatur in 1820 and the burning of the last relics of the old sailing navy in the Norfolk Navy Yard in 1861, hints at the pattern the authors were striving for, but their narrative and analytical skill is unequal to the task. Students will be grateful for the descriptive list of sources but disappointed in the lack of detailed references in the text.

Religion

GILKEY, LANGDON. *Religion and the Scientific Future.* 193pp. S.C.M. Press. £2.25.

A new book on the mutual dependence of science and theology requires a new point of view. For Dr. Gilkey this is provided by "the meaning of mythical or religious discourse, its character, status, sources and uses in a scientific culture". By identifying mythical with religious discourse Dr. Gilkey shows at once that "myth" is a technical term in modern theology and is not to be understood as a pretty story having no foundation in fact. (The use of "myth" in this technical sense is a source of much misunderstanding of contemporary theology, and it could be wished that someone would devise a more satisfactory term.)

In Dr. Gilkey's opinion, scientific inquiry has exorcized the older form of factual religio[n] although on closer exa[mination] tific inquiry reveals [a] concrete cognitive ma[...] deep experience of the [...] or, as we might say, s[...] itself turns out to ha[ve a ...] character. Moreover, th[e prob]lems of life remain as ur[gent for] us as for any age, a[nd] theology are as neces[sary ...] for any previous ge[neration. This] volume is an enlarg[ed and] revised version of [lectures] given at New York Un[iversity].

Sport

MASON, RONALD. *Pl[...] Last Season.* 18[...] Press. £1.75.

Much has been written [...] Championship match a[t the] end of August, 1920, [...] in which Sir Pel[ham Warner] appeared and one [...] Middlesex the Champ[ionship]. Ronald Mason, natu[rally] considering the title [...] makes his contribution [...] struggle against Surrey [...] his net wider and follo[ws ...] through the last part [of the pro]gramme; they had [...] games in a row to give [...] of the prize.

Mr. Mason's appr[oach is un]ashamedly romantic, an[d none the] worse for that. The [...] Lee, Hendren, Hearne [...] and the rest, take on the [...] of some heroic band [...] and no shadow is allow[ed to mar] the portrait of the cap[tain ...] them to triumph again[st tre]mendous odds.

There is some ad[mirably] intelligent writing in th[e book, as] Mr. Mason does, after al[l ...] the curtain when his h[...] tion was at its height, [...] humiliating experience [...] as manager to Douglas [...] of Australia and befo[re ...] astrous advice he gave [...] about the question of th[...] of C. N. McCarthy, [the South] African fast bowler, on [...] of the first Test-match [...] book, incidentally, is dedi[cated to the] memory of that rema[rkable] lieutenant of Warner['s], G. T. S. Stevens.

Topography

GILL, CRISPIN (Edit[or]). *[Dart]moor.* 314pp. New[ton Abbot:] David and Charles. [...]

Various aspects of th[e past] and present are reflec[ted in this] Dartmoor symposium w[ritten by spe]cialists for the non-spe[cialist: the] physical scene and its [...] industries, communicati[ons, the] region as a place of re[creation are] some of the themes. Da[...] ture (bibliographies [...]) Dartmoor politics—the [...] preservation of this [...] and the peril of "dev[elopment"] are the main omissions [...] touched on by the e[ditor's] introduction.

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Appointments in Government Service

The final closing dates for the receipt of application forms for the previously advertised posts of Assistant Keepers and Research Assistant in the National Library of Scotland (7638/71) and the Programmers in the Home Office Programmed Learning Unit (7617/71) have now been fixed at 24 March, 1971.

Full details of these appointments may be obtained from and application forms when completed returned to, the Civil Service Commission at Alencon Link, Basingstoke, Hants. or at 23 Savile Row, London, W.1. They may also be obtained from or handed in to Department of Employment Professional and Executive offices outside London: these are listed in local telephone directories.

Candidates selected for interview will be informed as soon as possible of the revised Board dates. Telephone numbers where candidates and, if possible, their referees can be contacted should be given on applications. Those who have already applied for any of the above competitions and had applications acknowledged need not re-apply.

Enquiries regarding any of the above competitions should be telephoned to the Civil Service Commission, Basingstoke (0256) 29222, Ext. 500, or London 01-734 6010, Ext. 224.

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b. Ministry of Defence
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   Institute of Army Education, Holloway Road, London (2 posts).
   Royal Military College of Science, Shrivenham, Wilts.
   Staff College, Camberley, Surrey.
   Command Library, Rheindahlen, Germany.

c. Home Office, Prison Service Staff College, Wakefield, Yorks.

d. Department of Trade and Industry
   Air Traffic Control Evaluation Unit, Hurn Airport, Bournemouth, Hants.
   National Physical Laboratory, Teddington, Middlesex.

e. Scottish Office, Edinburgh.

f. Department of Agriculture and Fisheries for Scotland, Marine Laboratory, Aberdeen.

SALARY (under review): £1,009-£1,835. Higher in the London area. Foreign service allowance for the Rheindahlen post. Starting salary may be above minimum. Non-contributory pension. Good promotion prospects. No evening or week-end duty in most of the posts.

Full details and an application form (to be returned by 1 April 1971), may be obtained from Civil Service Commission, Alencon Link, Basingstoke, Hants, or by telephoning BASINGSTOKE 29222, ext. 500 or LONDON 01-734 6464 (24 hour "Ansafone" service), quoting G/624(B)/1.

MAKERERE UNIVERSITY—UGANDA

Applications are invited for the following posts:—

1. LECTURESHIP IN FRENCH in Department of Language and Linguistics. The possibility exists of the appointee being provided with a supernumerary post at the University of Stirling under the Home Base Scheme of the Inter-University Council. It is desirable that the appointee should be conversant with modern approaches to the study of Linguistics. Emphasis in the teaching of French is on the language side.

2. LECTURESHIP IN THE EAST AFRICAN SCHOOL OF LIBRARIANSHIP. Candidates should be graduates with ALA or FLA or equivalent; experience in teaching Librarianship advantageous. Specialisation is required in the following areas: (a) Classification and (b) Management (i.e., organisation and administration of Libraries and Library and Society). The possibility exists of appointment to a supernumerary post at an established U.K. Library school in connection with the appointment. Arrangements of the secondment for 2 years of a member of staff of a U.K. Library School can be made in appropriate circumstances.

Salary scale: £U1,350-£U2,230 p.a. (£U6=£7 sterling). Salary supplemented in range £612-£744 p.a. (sterling) and education allowances and children's holiday visit passages payable in appropriate case by British Government. FSSU. Family passages; biennial overseas leave. Detailed applications (6 copies) should be sent to Inter-University Council, 90/91 Tottenham Court Road, London, W1P 0DT, from whom particulars are available. Candidates are advised that their applications may be channelled through the Registrar of any British University provided that the envelope is clearly marked 'For onward transmission to the Inter-University Council'. Closing date for the receipt of applications: 8 April, 1971.

ROYAL COLLEGE OF NURSING AND NATIONAL COUNCIL OF NURSES OF THE UNITED KINGDOM SCOTTISH BOARD
PART-TIME LIBRARIAN

Applications are invited from chartered librarians for the post of part-time Librarian for the Rcn. Scottish Board Library in Edinburgh. The post carries complete responsibility for the administration and daily running of the library service.

Salary scale for a 20-hour week pro rata of Scottish National Salary scale for librarians in the public library service.

Applications, giving age, qualifications and experience, to The Secretary, Rcn. Scottish Board, 43/44 Heriot Row, Edinburgh, EH3 6EY, within 10 days of end of postal strike.

UNIVERSITY OF LONDON
[I]NSTITUTE OF [CO]MPUTER SCIENCE

[...] to run small specialized [...] Library qualifications required, graduate preferred with [experi]ence in technical/academic [...] Opportunity to develop [l]ibrary techniques. Starting [...] on the scale £1,491 (138) [...] (bar) £1,902 (138) £2,454 [...] £100 London allowance [...] to experience and qualifications. Future promotion to a [...] scale is a possibility.

[Applica]tions to the Secretary, 44 [...] Square, W.C.1, as soon [as possi]ble, with curriculum vitae [and nam]es of two referees.

A PART-TIME LIBRARIAN

is required by the Board to take full charge of a small specialised library. Responsibilities will include organising an at present uncatalogued collection, and collaboration in development of internal information and current awareness services for Board Staff.

Applicants should have A.L.A. or other suitable professional qualifications and should preferably have experience of specialised library work.

The library is at present housed in the Board's Tottenham Court Road Headquarters but will transfer later this year to Watford.

Hours of work by arrangement.

Salary: an appropriate proportion of the A.P.I/II Scale (£1,766-£2,025 p.a.).

Further details from: The Senior Research Officer (Information), Engineering Industry Training Board, St. Martins House, 140 Tottenham Court Road, London W1P 9LN. Tel.: 01-387 0501.

ASLIB

An opportunity occurs for a young Assistant Education Officer, man or woman, to help with planning and organizing a developing programme of short courses in industrial and business information systems. The successful candidate will also operate a professional appointments service. The post offers great scope and career prospects for a person with ideas and determination.

Experience in an information service or special library is essential and an appropriate qualification desirable.

Starting salary in the region of £1,850-£2,000 p.a.

Apply to the Director, Aslib, 3 Belgrave Square, London, S.W.1 (Tel. 01-235 5050).

LIBRARY ASSISTANT

The Hamlyn Publishing Group requires a clerical assistant in its Group Library. This is an interesting progressive post for an intelligent girl, aged 18-25, with a wide general knowledge and interest in the arts. Library qualifications are not required, although library experience is essential. Typing skill is necessary. Duties include ordering circulation and payment of books and periodicals. Working conditions are excellent in modern offices. Pension scheme, staff restaurant and other benefits. Union membership is required. Write or telephone with full career details and qualifications to Mrs. S. M. Marlow, Hamlyn Group Library, Hamlyn House, 42 The Centre, Feltham, Middlesex. Tel. 01-751 8302.

[PUBLIC] HEALTH LABORATORY SERVICE
[ASSIS]TANT LIBRARIAN

[...] will be given to [...] with library qualifica[tions ...] [medi]cal or scientific library [...] and knowledge of [...]

[With]in the scale £1,482- [...] £90 London weighting. [Applicati]ons with names and [addresses] of two referees to Per[sonnel O]fficer, Central Public [Health L]aboratory, Colindale [Avenue, L]ondon NW9 5HT. 01- [...]

WEST RIDING COUNTY LIBRARY
COUNTY CHILDREN'S LIBRARIAN

[App]licants must be CHARTERED LIBRARI[AN]S with extensive experience in this field [S]enior post; Salary within APIV/SO (under [revie]w) according to experience.

[Fur]ther details and form from

COUNTY LIBRARIAN,
COUNTY LIBRARY HEADQUARTERS,
BALNE LANE, WAKEFIELD

GLOUCESTERSHIRE COUNTY COUNCIL COUNTY LIBRARY

Applications are invited for the following posts:—

1. BRANCH LIBRARIAN Downend
A.P.—III/IV (£1,515-£2,025)

2. BRANCH LIBRARIAN Winchcombe
A.P. II/III (£1,272-£1,776)

3. AREA CHILDREN'S LIBRARIAN North Cotswold
A.P. II/III (£1,272-£1,776)

4. CHILDREN'S LIBRARIAN Yate
A.P. II/III (£1,272-£1,776)

For A.P. III Candidates must be Chartered Librarians.
For A.P. II Final Examination or equivalent required.
Assistance with removal expenses.
Medical.
Applications naming two referees to County Librarian, Shire Hall, Quayside Wing, Gloucester from whom further particulars available.
Canvassing disqualifies.

SHROPSHIRE COUNTY LIBRARY

Applications are invited for the post of Area Senior Assistant/Children's Librarian based on Whitchurch. Salary: Librarians Grade.

Details from
County Librarian,
Column House,
7 London Road,
Shrewsbury.

HOMERTON COLLEGE CAMBRIDGE
ASSISTANT LIBRARIAN

required for the college library. Applicants should be qualified librarians, preferably with some experience. Salary within Librarians Grade (£1,038-£1,776). Minimum for Chartered librarian £1,413.

For further particulars telephone 0223-45931, ext. 55. Interviews will be arranged during the week beginning 18th April, 1971. (Re-advertisement owing to the postal strike.)

WYE COLLEGE
(University of London)
ASSISTANT LIBRARIAN

The Governing Body invites applications, from suitably qualified graduates for the post of ASSISTANT LIBRARIAN, which will be vacant on 1st June, 1971. Salary, dependent on qualifications and experience within scale £1,491 to £2,454 with F.S.S.U.

Further particulars from the Secretary, Wye College, near Ashford, Kent, to whom applications should be submitted by 7th April, 1971. If postal services are not resumed telephone Wye 401 ext. 242 with brief details of present employment, education, qualifications, previous experience and references.

LIBRARY ASSOCIATION
UNIVERSITY COLLEGE AND RESEARCH SECTION.

BRISTOL CONFERENCE FRIDAY 2nd-MONDAY 5th APRIL

Speakers: H. J. HEANEY, Cooperation Amongst Sconul Libraries.
B. M. BLAND, S4R Cooperation.
N. HIGHAM, South West Library Automation Project.
K. W. RATCLIFFE, Committees and Librarianship.

Visits and Fees: Visits, Discussion Groups, A.G.M.
Fees (Residential) £8.15 to £10.35; (Non-Residential) £5.55.

For information and bookings contact D. L. Sowerbutts, University Library, Palace Green, Durham (telephone Durham 61262).

THE LIBRARY ASSOCIATION
LONDON AND HOME COUNTIES BRANCH

ANNUAL WEEK-END CONFERENCE
New Directions in Librarianship

Eastbourne, Friday 30th April, to Sunday 2nd May, 1971

During the postal strike bookings may be made by telephone, 01-951 1962 or telex, 262032, to the Hon. Assistant Secretary, G. A. Vesey, giving name, address, official position and library authority.

Completed application forms and conference fees should be posted as soon as the strike ends to G. A. Vesey, 10 Herkomer Close, Bushey, Watford WD2 3LW.

In the event of the strike continuing forms and remittances may be handed in at the Conference office at the Winter Garden, Eastbourne, from 3 p.m. on Friday 30th April.

VACANT APPOINTMENTS AND PUBLIC NOTICES &c

DERBYSHIRE COUNTY LIBRARY

Bibliographical Officer
NORTH-WEST DIVISION

Assistant Librarian
EAST DIVISION

Closing date for applications will now be 25th March, 1971.

Librarians

CITY OF YORK
PUBLIC LIBRARIES

APPLICATIONS are invited for the post of MUSIC and RECORD LIBRARIAN. [illegible] Grade subject to [...] £1,038-£1,515. Approved removal expenses up to a maximum of £50 will be paid.

Applications with full details of age, education, qualifications and experience and the names of two referees to the undersigned as soon as possible.

G. E. TOMLINSON, City Librarian, City Library, Museum Street, York.

AIREBOROUGH URBAN DISTRICT COUNCIL
HOSPITAL LIBRARIAN

APPLICATIONS are invited for the POST OF HOSPITAL LIBRARIAN at High Royds Hospital, Menston-in-Wharfedale, from persons over 21 years of age. The salary for the Library Association's Part 1 examination is AP 2 (£1,272 to £1,515), to Chartered Librarians AP 3 (£1,515 to £1,776) is offered. The N.J.C. scheme of conditions applies and the appointment is subject to a satisfactory medical report. High Royds is a large psychiatric hospital on the edge of Ilkley Moor within easy reach of Leeds, Bradford, Harrogate and Ilkley, all of which are easily reached by public transport. The library is a full-time branch within the hospital serving both patients and staff. One evening duty is required each week and a Saturday morning duty once a fortnight. Staff canteen facilities available.

Applications, stating age, qualifications and experience, and including the names of two referees, should be sent to the Librarian at the address below to arrive not later than 24th March.

J. RAWNSLEY, Clerk of the Council, Council Offices, Micklefield House, Rawdon, Leeds LS19 6DF.

BOROUGH OF ILKESTON
APPOINTMENT OF CHILDREN'S LIBRARIAN

Applications are invited for this responsible POST in charge of work with children. Closing date 23rd March, 1971. Salary within Librarians' Scale according to qualifications and experience.

For further details phone the Deputy Borough Librarian, Ilkeston 3161 or write to the Borough Librarian, Public Library, Ilkeston, Derbyshire, DE7 5RN.

ASSISTANT LIBRARIAN
(Cataloguer)

for Students' Library (Braille Books) of the Royal National Institute for the Blind. This post offers scope to a [illegible] knowledge of cataloguing and classification. Candidates should be Chartered Librarians or Graduates who have obtained postgraduate professional qualifications. Must be willing to learn Braille.

Salary according to qualifications and experience. No Saturday work.

Applications in writing to the Personnel Officer, Royal National Institute for the Blind, London, W1. N6AA.

COUNTY BOROUGH OF SOLIHULL
APPOINTMENT OF LIBRARIAN

APPLICATIONS are invited for the above POST at a salary in accordance with Principal Officer Range Fig 1 (£2,556 to £2,949 per annum) commencing according to qualifications and experience.

Applicants should be chartered librarians with a good record of administrative professional experience at senior level in public libraries.

The Council have approved proposals for the construction of a new central lending library as soon as economic circumstances permit.

Housing accommodation may be provided. All removal expenses paid subject to conditions and generous financial assistance towards the sale and purchase of housing accommodation.

Further particulars regarding the appointment can be obtained from the undersigned at P.O. Box 18, The Council House, Solihull. Closing date for applications Monday, 29th March, 1971.

D. W. Chapman, Town Clerk.

WARWICK[SHIRE] EDUCATION C[OMMITTEE]
COUNTY LI[BRARY]

APPLICATIONS a[re invited from] Chartered Librarians fo[r ...] SENIOR ASSISTANT [...] Wood Regional Libr[ary ...] for opportunity to co[...] work with that of a [...] Comprehensive School.

Salary A.P. [illegible] Removal expenses [...] where applicable.

Applications, givin[g ...] and experience, with [...] referees, to County [...] Library. The Butts [...] circumstances allow [...]

C. J. Chenevix-Tren[ch, Educa]tion Officer.

WILTSHIRE C[OUNTY] COUNC[IL]

DEVIZES [...] MOBILE L[IBRARY]

Salary Special Scale [...] £1,326 to £1,7[...]

Application form [...] County Librarian, [...] bridge (Tel. 4161) [...] March.

PART-TIME QUAL[IFIED ...] wanted in June fo[r ...] hours by arrangement [...] be seen as soon [...] Headmistress, Lond[on ...] Frances Mary Bu[ss ...] Road, London, [...] Aided school of [...] (roll of over 300)